

THE CHRISTIAN CENTURY

Vol. XXXI

January 15, 1914

Number 3

College Days and Early Preaching

Continuing the "Doctrinal Autobiography"

The Message of the Billboards

Story of a Notable Achievement
in Social Service

Student Volunteers at Kansas City

Movement Records Largest Convention
in Its History

CHICAGO

The Disciples Divinity House

of

The University of Chicago

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THE CHRISTIAN CENTURY

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious education.

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Glory of the Lord

Now and then the somnolent centuries waken at the call of a prophetic voice. Darkness covers the earth, and gross darkness the people. Then the midnight blackness throbs with a prophetic voice, "Arise, shine, for thy light is come!" Some of the people sleep on. Others wake, and after a resentful protest sink back to slumber. But the prophet will not be silent. From his watchtower he has seen the spires of day. The morning star is already visible to him. Only a few believe, and some of these do not heed. But the recording angel turns a new page. A new day has come to the dawning. The celestial scribe prepares to record new events. Soon the nations will be astir. The Gentiles will come to the light, and kings to the brightness of the rising morn.

How did the prophet know? What voice of God stirring in his own soul assured him that it was time for his message to be shouted in the ears of a sleepy and reluctant world? We know in part only; but of this we are assured—with such voices the world begins anew.

It began anew after the Exile in Babylon, and its sign was the victory of Cyrus. In that military and political event the prophets found a spiritual call. It began anew in the days of Caesar Augustus, and its sign was the shining of a star. In the light of that astronomical phenomenon some men were able to discern a path to the cradle of the Christ. It began anew with Luther, with the Pilgrim Fathers, with George Washington, with Abraham Lincoln. In every one of these epochs darkness covered the earth, and gross darkness the people. Then came the word of the Lord to a man of prophetic vision, and the people slowly saw, and flowed together, and the forces of the nations fulfilled the word of God. There is no one way in which God certifies the coming advent of the new era.

In some way that they knew in their souls to be true, brave men received, yes and they still receive, messages from God. God still speaks to men, and in different ways, imparting his truth to successive generations. Whenever his prophets have wisdom to understand, rightly to interpret, and fearlessly to proclaim the truth, and the people have grace and strength to hear and heed, history begins a new chapter.

* * *

There are signs just now that the world is ready for a new spiritual awakening. Men are dissatisfied with the smug self-content of a civilization boastful of its material progress.

We have been measuring our advance in terms of things material. We have assumed that we were better because we were living faster, building higher, and riding more swiftly. We were mistaken. That is not the way to measure progress. As the African native said to Dan Crawford who told him of the glories of civilization, "To be better off is not to be better."

* * *

Here and there men are awakening just now to the need of a more spiritual note in our present life. Listen to this word:

"We have lost one of the elements of sweetness and health. We have been robbed of something for the lack of which our spiritual life becomes poisonous, and our intellectual life weak and flighty and our social organization breaks down."

What preacher said that?

Bird S. Coler said that. He said it not in a pulpit but at a banquet of the Industrial Club in the Blackstone Hotel in Chicago, in December, 1913.

Who is Bird S. Coler?

He is a Democratic politician. He has been a prominent figure in its national conventions. He is a banker, and has been controller of the City of New York. He went on to say, "I say we have lost the religious inspiration. Preachers have told the world so, but I am telling it to you, not as a preacher but as a plain business man."

Winston Churchill wrote "The Inside of the Cup." It left the reader in some doubt as to the writer's real attitude toward some of the questions discussed. In the December "Century" he says:

"What is it we have lacked? What is it has made us lukewarm and unhappy? Is it not that somehow Jesus has lost his incandescence as the one all-inclusive Personality, as the only begotten Son of God, who suffered and died for our sakes, that we might have life and have it more abundantly?"

Hear these voices from outside the pulpit, calling men to waken to a sense of the darkness which surely engulfs the world if it loses the Sun of righteousness.

From every side come voices reminding us of the hopelessness of life without great spiritual illumination. And with them come other voices, striking a higher and accordant note. They cry out to us that the set time has come for God to visit his people.

Shall we not rise to the call of God so variously uttered? "Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee."

College Days and Early Preaching

CHAPTER IV OF "A DOCTRINAL AUTOBIOGRAPHY."

A generation ago students preparing for the ministry at Disciples' Colleges took their theological training as they went along through their academic course, rather than as in other schools, and now in most Disciples' Schools, as a graduate course following the acquisition of their academic degree. As a result of this custom the smaller churches within a hundred miles of one of these colleges were ministered to on Sundays by young students many of whom were Freshmen and Sophomores, and some unable even to classify as Freshmen. The writer of this autobiography had this characteristic experience and tells of this period of his doctrinal development in the present chapter.

WHEN I began to think of the ministry as a life's calling, the chief difficulty in the way of my ambitions was the lack of funds. I had never been able to save anything, and a youth of twenty without any backing was not looked upon as a desirable risk in financial circles. Moreover, I did not receive the encouragement which I thought should have been given me, but I can understand now that men of means would not be likely to vie with each other in urging the claims of the ministry upon a young man who hesitated only because he had no money. There were others who felt that some way would be provided and I gladly accepted that hopeful view. But for a time I trembled in the balance.

AN EARLY SETBACK.

A letter received from the president of one of our educational institutions did not cheer me much. I thought he would say something about the lack of ministers in a world dying for want of enlightenment, and would congratulate me upon the wisdom of my choice of the ministry as a calling; but he did no such thing. He never even referred to me or the ministry, but only said that the institution over which he presided afforded excellent opportunities for the study of the Bible, and that some well known teachers were members of its faculty. I wondered that the president of a Bible college could be so indifferent to the enthusiasm of a student like myself.

When my prospects were at their lowest ebb a friend as poor as myself offered to provide the funds with which to make a start, and though I knew he was not able to do much, I accepted his offer and proceeded to make my plans for an early matriculation in the college that was then standing for the "purity of the plea." Everything was moving according to schedule when within a month of the time set for my departure, the friend who had risen up in the moment of my extremity rose again to break the news to me, as gently as the circumstances would allow, that he had been disappointed in "raising a loan."—"I shall never forget those words as long as I live; they fell on my ear like the sentence of death—and that he could see nothing now but the abandonment of my plans. In this crisis which kept me in the valley of shadows for days, even the church meetings no longer cheered; I found that there were limits to the consolations of religion.

"THE EVERLASTING YEA."

But as hope springs eternal in the human breast it sprang in mine, and I determined not to be defeated. Go to college I would though I had to walk every step of the way. I lost my air of dejection and announced to my small circle of friends that I intended to carry out my plans with funds or without them. Fortunately a gift fell into my hands just a few days before the time

set for my going, sufficient to pay railway fare and tuition. As may be imagined my joy knew no bounds. From that moment and for a long time after I became a believer in special providence; I chided myself for my despondency; I saw new meaning in the text, "The Lord will provide."

I was also confirmed in my belief that the Lord wanted me to preach. I could hardly regard with friendly eyes those brethren who thought I was taking a great risk to go so far from home on an empty pocket. I thought they were questioning my right to walk by faith. Would I allow my son today to go a thousand miles or more from home with

adjusted to my new surroundings. There was no church that would compare in spiritual power with the one I had left. The city churches were too large for me; those in the country were so primitive that I found little enjoyment. Students were so numerous in the city, and especially ministerial students, that they attracted no attention; only those with aggressive natures who could always feel at home in any circle were noticed at all. In the country I had to become accustomed to the use of tobacco which I had been brought up to believe was a vile habit, and to that type of Christian which can prove his right to church membership only by a reference to the church register.

CHAOTIC CHURCH SERVICES.

Then my astonishment at the general ignorance of the people, and particularly their ignorance of the Scriptures, often led me to say ungracious things to many who believed themselves well read on subjects of general interest. The order of worship in the country churches shocked me week after week; every thing was left to the accident of the moment. There was no plan for the hymns, or rather the "songs." The service began when the people came. All was chaotic. And I am sorry to say the conditions in the country churches are not much better after twenty years.

Then I thought our people were too familiar with sectarian ideas: we were not distinctive enough. I was sure that even some of our teachers were warming serpents in their bosoms. I had but one standard of judgment and that was the congregation I had left. If others did not conform to that in every particular I felt that they were in error. I had many discussions with my fellow students on points of doctrine and worship. But gradually, I found myself less worried because of these variations, and within a year I was adjusted to the many changes which played so important a part in my new surroundings. Without realizing what was taking place I had received my first lesson in the mutability of beliefs, and in the inevitable doctrine that environment helps to determine our thinking as truly as the birds and beasts take their color from the objects among which they live. Self preservation depends upon harmony of color in the field, and upon harmony of ideas in the state. The isolated few are so conspicuous that if they remain separate from the mass for any length of time they are forgotten. But let no one conclude that I was either a tolerant or a broadminded Christian, for I was neither. My fealty that had been given to a congregation was now transferred to what might be called the "denomination," or to the interests of the church in a larger way than I had ever known.

I also found out that those from whom we differed both in my earlier days and the period of my college life were as little and narrow as I had been.



Alexander Campbell, referred to by the autobiographer as "a man of tolerant spirit, despite the claims of the legalists."

a mere pittance in his pocket? Yet that sort of an experience might help any lad to stand on his own feet as I was helped to stand upon mine. We cannot be certain of our ventures until after we are dead, save venturers in theology of which some are so sure that they denounce their fellows who will not accept their affirmation that theological dogmas are the same yesterday, today and forever!

LEAVING THE OLD HOME.

It was a sad day when I left the old home and the church to which I had become attached by so many interests. I had only been away from home once before, and for less than a week. I bade my mother good-bye with an aching heart, neither of us expecting to see the other again. She was old and the many miles between gave no hope of a reunion. Months passed before I recovered from the effects of that parting ordeal which could not have been more harrowing had either been attending the funeral service of the other. Fortunately we did meet again, and I had the satisfaction of her companionship for several years.

It took me many months to become

tending for what they believed to be the truth. If I said sharp things they never replied in velvet tones so far as I remember. If I smote them hip and thigh they did their best to put me on the invalid list. If I was sectarian so were they. The knowledge that I had of the workings of my own mind and of our own congregation enabled me to see our weaknesses better than I could see theirs. And even to this hour I meet members of various churches who are as intolerant as I was a quarter of a century ago. I have learned that tolerance is a plant that grows outside the churches more rapidly than within, that it grows within amid many vicissitudes that are calculated to hinder.

"ALONG WELL-BEATEN PATHS."

Had I been prepared to receive modern ideas of the Bible or of the progress of the world I could not have received them from my teachers who regarded everything modern in Biblical studies with abhorrence. Consequently, I was led along well beaten paths, even treated at times to a lecture on the sinfulness of the organ in worship. Liberal ideas were not to be had from the teachers at whose feet I sat. It may be just as well that I had to work out my own salvation. I was thoroughly indoctrinated with our view point of the Bible, and what we know as first principles.

I proved myself a fairly good student, but I cannot say that I enjoyed my college life. For some branches I had no aptitude whatever, particularly mathematics. My absorption in the work of Sunday preaching which, by the way, provided me with the means to continue my course, was so complete that my mind was not as fully engaged in my technical studies as it should have been. I longed for the day of graduation when I should be free to preach the gospel far and wide. In the rural churches to which I ministered during all of my college life, I had a fair degree of success, but far from what I desired. I was not able to inspire such loyalty to the plea as had been inspired in me, and that was a daily burden to my heart. I could only rouse our people to a sense of the impregnable character of our position when combatting the errors of some neighboring sect. I wish now that I had reserved some of the energy for old age that I expended on such occasions. I was a genuine son of thunder.

THE COUNTRY CHURCH PROBLEM.

I was sure that no man could answer my arguments, though, as in the old home church, the "sects" did not surrender as unanimously as I thought the merits of my sermon demanded; they continued to sound out their errors after the assault as zealously as they did before, much to my amazement. I concluded that like all other evils sectarianism dies hard.

What is now known as the country church problem was a problem then. I can remember a few churches that had life enough in them to thrive, but the great majority in my college days were living at a poor, dying rate. Many of them could pay just enough to cover my railway fare, and leave a few dollars for board bills. Many depended on the annual protracted meeting for resuscitation. Between times the regular monthly sermon was more of an anticipation of the annual revival than a triumph. But as the phases of country

is not worth while to go into details here.

A LOYAL CRUSADER.

My readers must pass over several years with me to prevent this story from being too long. But during those years I worked with the phases of doctrine and under the influences described. I was a warm advocate of the "Christian Standard" and its policies, always undertaking its campaigns with enthusiasm. I enjoyed the war it made upon Rome and on those who it claimed were subverting the plea. Its fighting spirit I interpreted to be that of the holy crusader, while its constant encouragement of the evangelists and its discouragement of any criticisms of them kept me in line all the time. My work in the parishes to which I ministered went along in an average way. I had learned by experience that in many of the churches of all denominations there was great need of a restoration of apostolic Christianity.

After locating in my first field I read Dr. Richardson's "Memoirs of Alexander Campbell," and the wonder now is how this book had escaped me up to that moment. That work, be it said, is as fine a compendium of Mr. Campbell's views as can be found anywhere. It also has preserved for us Mr. Campbell's tolerant spirit, despite the claims of the legalists. That work was a seed-sower to me. Aylesworth's "Moral and Spiritual Aspects of Baptism," was another humanizing work which did me great good in modifying my rigid views of baptism.

GRADUAL MODIFICATION OF VIEWS.

Association with pious people in the various churches began to shake my faith in my early thinking. I met the people of the communities in which I lived in the spirit of a teacher, and that changed my entire attitude toward them. As a youth I had met them as aliens resisting my arguments, and courtesy was not dominant in the discussions. As a preacher I soon found out that I could not antagonize every person with whom I differed and be respected. I was learning prudence; I began to see what a nuisance I must have been before I entered college. Still, I was dyed in the wool with the early training, and for quite a while when I had my doubts about the correctness of that training I threw up new fortifications and shut my eyes to difficulties. I have learned since that the only safe and sure way to meet a difficulty is to keep one's eyes wide open.

Another influence that helped me to modify the severe views was the weekly visits of the "Christian Evangelist," which became familiar to me a year or two after graduation. I accepted the verdict of its rival that it was timid, if not cowardly, but there were so many good things in it that I began to question that verdict.

A DOWN TO DATE CONTROVERSY.

Then the controversy over Professor Willett's teachings shook my faith for the first time in the wisdom of my favorite journal. Not that I disapproved of its attacks on the teaching, for that was painted in gruesome colors, and I took the picture as I took my meals, without questioning; but the spirit of the entire crusade was drastic and arrogant and intended to ruin the usefulness of a great scholar. Had not Dr.

pie he would have been driven out of our fellowship, and possibly out of the ministry. The attack upon Dr. R. C. Cave of St. Louis had met with the approval of the brethren, and why should not all the heresies of the brotherhood be exploited and their advocates exiled or damned? So the heresy-hunting crusade among us amounted to a frenzy, to use a mild word, which can find a parallel only in the Salem witchcraft scare. Communities as well as individuals sometimes become insane, and for twenty years a suspicion of heresy has given us a mental ague. The fact that the crusade against the conclusions of the scholars has been so violently overworked has made the heretic rather popular among us!

Still, I was far from dissenting from the teachings of my boyhood's inspiration, except that I thought I saw a disposition to dominate and observed the development of a spirit of uncharitableness.

FIGHTING THE "ASSURED RESULTS."

I recall now my first efforts to drive back what I thoroughly believed to be the tide of German rationalism. I even preached a few sermons on the dangers of modern scholarship, making merry over the "assured results," as the custom then was. If anyone had asked me what I meant by the assured results I would have been as far out at sea as some others who were writing as familiarly as if these were next door neighbors; but those to whom I preached must have thought that the "assured results" were a new denomination that had come into being and had challenged my wrath. I assumed as did many others that everybody was familiar with the aims of the Higher Criticism; and I am ready to confess that while many use the phrase as a death's head to frighten, there are now few well read preachers who have escaped its influence, while thousands of prominent laymen in all the churches have accepted as settled in favor of the newer views the issues over which the scribes are contending. We know today that we do not have to give up the Bible because we give up a belief in witchcraft; and that Prof. James Orr could still die in the faith if he did say that "we are not to take the account of Eve's creation too seriously;" and all of us may still be counted among the faithful though a "day" in the book of Genesis may mean to us an indefinite period, and that we are not infidel if we decide that the earth is more than six thousand years old.

BITTER STRUGGLE.

But fifteen years ago, and less, to my way of thinking the man who questioned the statements in the early chapters of Genesis and dared to say that possibly a talking snake may be an Oriental creation, as Coleridge said on one occasion, had no right to preach and should not be retained in the fellowship of the church. I was so overwhelmingly orthodox that I now shudder to think how many able and pious men I have damned. A climate of opinion was being developed in which my early views of Christianity were slowly dying, though I did my very best to keep them alive, and read many books devoted to the refutation of so-called "infidel" teachings with that end in view.

(To be continued.)

The Message of the Bill-Boards

BY ROBERT BARTON.

Illustrations Copyright by Poster Advertising Association.

A BILL-BOARD told of a beer "the choice of royalty;" "America's graceful women" wore the advertised corsets; an electric washer made "Monday a holiday;"—there was a fourth board resplendent in its many colors. In the center, near a manger, stood an artisan strangely garbed. At the right knelt three Wise Men in humble homage, while shepherds, awed by what they beheld, hung back, and from their

in advertising. But the Poster Advertising Association has gone still further in its endeavor to strike a higher note in its line of work. The members of the Association are bearing the expense of evangelizing America through the bill-boards.

The movement is the work of a committee of fourteen men appointed by the Association at its meeting at Atlantic City, last August. At that gathering of

put not only the results of years of experience, but his heart and his desire to make the picture a beautiful one. The result was a composite picture of two familiar scenes of the Christmas time, the Holy Family in the stable and the visit of the Wise Men of the East. Across the bottom of the picture runs the caption, addressed to the rising generation, "Ask your Sunday-school teacher to tell you the story," and beneath, a



The Nativity.—By Edvard Volkert.

position near the cattle gazed at the fair young Mother and the tiny Babe that lay in the manger.

Before the bill-board stood a cosmopolitan group, collected automatically as each individual, bent on his own errand had paused for a moment, attracted not only by the beauty of the picture, but by the novelty of seeing such a subject treated in such a way. The small audience was representative of the many types that daily see and read the diverse appeals of the posters. Held by the common force, informality was natural. The artist started it.

"An old subject, but a very new and masterly treatment," said he.

"It's awful pretty," said the Wash-lady.

"Wonderful," said the Lady-in-Furs. "I wonder who's doing it," remarked the Man-in-the-Derby.

A little shawl-covered Italian mother, who with her baby in her arms, might herself have posed as a Madonna, became suddenly conscious of those about her, and reverently crossing herself, hurried away.

6,000 BILL-BOARDS USED.

On December 19, 1913, six thousand bill boards across the country were decorated with lithographs portraying The Nativity. The pictures were made in the size known as 24-sheet, that is, nine feet high and twenty-one feet long, and were printed in eleven colors. The cost of printing alone was three dollars per poster. The space occupied by these pictures during the month of December had an advertising value of \$25,000. And business men bore the expense.

At the meeting of the Advertising Clubs of America, held in Baltimore last June, a huge electric sign flashed out the keynote of the assembly—TRUTH; truth

men, Joe Mitchell Chapple, editor of the National Magazine, was one of the speakers. In the course of his speech he mentioned that in his mind was a phantom dream, a vague idea of using the boards for the cause of national uplift. His speech closed the day's session, and he was preparing to leave the convention when he met on the hotel porch, Bernard Link, one of the poster men.

"About that uplift idea of yours," suggested Mr. Link.

"Sit down," said Mr. Chapple, and the two men sat together on the hotel veranda and evolved from Mr. Chapple's idea a definite plan.

Next day when Mr. Link presented the finished proposition before the Association, its hearty reception was shown by a unanimous rising vote. Enthusiasm was high, and the constant discussion of the plan by the delegates indicated that the uplift campaign was by far the most popular move of the convention. A committee was appointed and through its efforts and the co-operation of the members of the Association, the picture of The Nativity has been posted in 3,347 cities of 3,000 or more inhabitants. Action began immediately following the closing of the meeting. The United States Lithograph Co. took the contract of furnishing the poster and began at once to hunt a suitable design for the lofty subject. Six hundred dollars was the price paid for the initial sketch of the successful competitor.

AN IDEALIST AS POSTER PAINTER.

Edward Volkert, formerly a poster artist, but now retired from that line of business and engaged in the painting of animal life, was called upon to make the preliminary design. Mr. Volkert is an idealist and a religiously-minded man, and into the designing of the poster he

facsimile of a brass plate bearing the verse, "And when they were come into the house they saw the young child with Mary, His mother, and fell down and worshiped Him." Critics viewing the picture have spoken in highest terms of the artist's skillful treatment of the subject.

The original order was for 5,000 posters. The "paper" was distributed among the members of the Association in proportion to the population of the various cities and their relative amount of available board space. Notice was given, however, that additional posters would be supplied the members of the Association at their own expense. New York wired for 300 more; Chicago for 200, Philadelphia, Pittsburgh and other cities asked for additional supplies. The poster-preachers had received their inspiration.

EARLIER SIMILAR ACHIEVEMENTS.

Although this is the first time this particular plan has been attempted in any country, it is not the first time that the poster has been used for the uplift of humanity. For several years at Christmas time bill-boards have urged the general use of the Red Cross stamps. Posters have been used in the interests of temperance, to augment "Safety First" crusades, to advertise "Go-to-Church Sunday" and for many other good and worthy movements. It was only last summer that the Ghetto of Chicago was posted with lithographs urging proper food for babies. Those who could not read the printed words grasped the message from the picture of the thin emaciated baby with the beer and sausage before it and the fine healthy infant with its bottle of milk.

But there have been societies behind these campaigns, people willing to pay for the service they received. And the

posting plants have sold them their space gladly, but no more gladly than to automobile manufacturers or other advertisers. Now on their own initiative and at their own expense they have started a distinctly religious campaign which has received the immediate and universal attention of the Association.

Meanwhile the committee is busy planning the posters which are to follow. The second one of the series will illustrate the life of General Grant and is intended to inspire the youth of the country with a feeling of patriotism. The poster will present a view of his humble home, his success at Appomattox and his residence at the White House. The poster will bear this title and question,

that their labors may produce the best results through earnest efforts and careful selection of subjects.

The Association is being widely congratulated on its new interest in spiritual things. Poster advertising has been open to criticism on the ground that it displayed so prominently, and not always neatly, things vicious and often obscene. The members of the Association felt the harm of criticism of this character and at their last convention there were many suggestions for improving the moral tone of the bill-board. In their decision to better conditions they are being supported by the right thinking people of the country. Letters are pouring into the offices of

Association, saying, "Today while riding the range, I noticed a crowd in front of every poster of The Nativity. This campaign is the finest thing we have ever done."

The appeal of the poster is universal and its message is to all classes of men. It is well, then, that so wide spreading an agent should be the means of telling the gospel story, and of stimulating better citizenship. For the child born and raised among the bill-boards what better means could there be of telling of Jesus? How could the message come to him more naturally than through a channel with which he is familiar? Nor is the story for the less cultured class alone. To the poor man who has no



The Grant Poster, to be used in the Uplift Campaign.

"What one poor boy accomplished. What are you doing with better opportunities?" The poster is lithographed in six colors and is the same size as the Christmas picture. It will be posted for display during the month of January.

Additional subjects for posters are under consideration, and the committee having the selecting in charge have laid their problem before people of religious reputation for their help. Miss Jane Addams of Hull House, Chicago, has been consulted; the committee has conferred with the Sunday-school Association, and with patriotic organizations in order

the various plants from ministers and laymen, Sunday-school workers and civic leagues, expressing entire confidence in the high purpose of the Association in its new move.

CAMPAIGN MAKES POPULAR APPEAL.

And the interest the public is taking is stimulating the poster men. They are contributing their best positions in order that the movement may receive the greatest impetus they may be able to give it. They have posted the pictures carefully and have noted the reception the public has given them. The manager of a plant in Wisconsin wrote to the offices of the

Bible, to the busy man who "has no time" to read one and to the rich man who has forgotten his, the bill-board has an appeal potent, unusual, irresistible.

The world will experience no immediate religious awakening; the direct results of this outlay of time and money may never be calculated, but even if no single mortal should ever say that his salvation had been brought about by the posters, they will still have served their purpose in linking more closely together those two spheres so often reckoned as totally independent, the "business world" and the "religious world."

A Nation's Prayer

BY THOMAS CURTIS CLARK.

THOU God of nations, Thee we seek,
Who only can the nations bless;
In triumph's hour O keep us meek,
To follow in Thy righteousness!

Still guide us by Thy perfect light,
Lest, blinded by the pride of power,
We wander from the path of right,
To perish in an evil hour.

Without Thee we should build in vain
The walls which it is ours to raise;

Forsake us not, but still sustain
And guide our hands in coming days.

Still may we, as the years unfold,
Make way for Freedom's endless reign;
By word and deed may we uphold,
Her honor, that she bear no stain.

Let righteousness still be our throne,
Our sceptre love, from malice free,
And truth the crown Thy name will own
Through all the years that are to be.

Student Volunteers at Kansas City

Report of the Great Convention Held in the Missouri City, December 31-January 4.

NEARLY four thousand students, professors and other representatives of 775 institutions of learning of the United States and Canada met at Kansas City, December 31 to January 4, in the seventh international convention of the Student Volunteer Movement for Foreign Missions. Two hundred and seventy-nine secretaries, missionaries and other representatives of the Foreign Mission Boards of North America; fifty-three editors and correspondents of the religious press, 365 special delegates and guests; and 350 laymen representing the Laymen's Missionary Movement, made a total registration of 5,031, exceeding by nearly 800 the attendance at any previous convention of the Student Volunteer Movement. The number of institutions represented was also in excess of any of the earlier quadrennial gatherings, while the presence at the convention of nearly 200 oriental students—Chinese and Japanese for the most part—contributed a new and unique element to the convention personnel.

THE PURPOSE OF THE CONVENTION.

The purpose of the convention, as of its predecessors, was to bring together the leading Christian students and professors of North America and the leaders of the foreign missionary enterprise for helpful association and conference; to consider unitedly the problems of the evangelization of the non-Christian world; to gain inspiration and a vision of the foreign missionary responsibility of the church, and to pray and earnestly to resolve to enter with greater consecration upon the work of extending the kingdom of Christ among the non-Christian nations.

The general sessions of the convention were housed in Convention Hall, seated to accommodate six thousand, this providing for a thousand Kansas City patrons and hostesses whose generosity and hospitality helped so much to make the convention possible. Afternoon Section Conferences were held for the most part in churches of the various denominations.

The great themes of the convention turned upon the larger discovery of God; a greater appropriation of the spiritual resources available to every worker for foreign service; the message they are to deliver; the development of an adequate financial base at home; and the significance of the general out-reach of North American social, intellectual and commercial life as well as that distinctively missionary.

SOME NOTABLE SPEAKERS.

Among the notable speakers at the main sessions were Dr. R. F. Horton of Great Britain; Bishop L. L. Kinsolving, of South Brazil; Dr. Robert E. Speer, perennial inspirer of North American students; Dr. W. D. Mackenzie, of Hartford Theological Seminary; Dr. S. M. Zwemer, Cairo, Egypt, Christian apostle among the Moslems; Prof. Charles R. Henderson, of the University of Chicago, Barrows lecturer in India last year; G. Sherwood Eddy, student evangelist in Asia; Hon. H. B. F. Macfarland, the great layman of Washington; J. Campbell White, of the Laymen's Missionary Movement; Dr. Shailer Mathews, president of the Federal Council of the Churches of Christ in America; J. A. Macdonald, editor of the Toronto Globe; Hon. William J. Bryan, Secretary of

State of the United States, and Dr. John R. Mott, Christian leader of students throughout the world.

The present status and the future task of the Student Volunteer Movement were set forth in the Report of the Executive Committee of the Movement as read by its chairman, Dr. John R. Mott. Here are some of the most significant paragraphs:

JOHN R. MOTT'S ADDRESS.

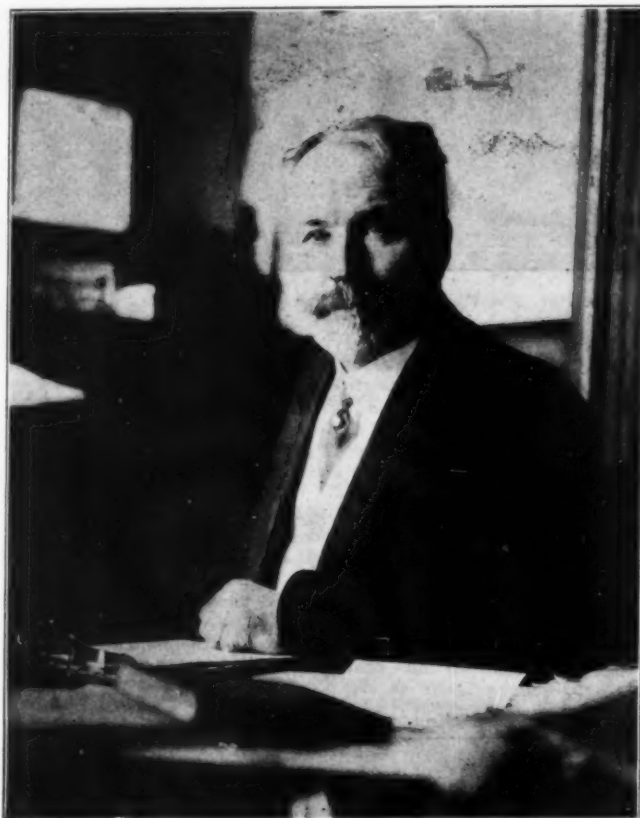
The distinctive purpose of the Volunteer Movement is to secure student volunteers who will actually go forth from the United States and Canada and spend their lives in non-Christian lands in the work of establishing Christ's kingdom. The supreme and only sufficient test by which it should be tried and judged is

Philippine Islands	163
Siam, Laos and Straits Settlements	104
South America	357
Turkish Empire	27
West Indies	177
Other Countries	225

5,882

Most gratifying is the fact that during the four years which have elapsed since the Rochester Convention 1,466 volunteers have sailed. This is a far larger number than have gone out during any preceding quadrennium. It exceeds the number who sailed during the first twelve years of the life of the movement.

During the last four years a larger



Dr. J. A. Macdonald, of Toronto, Canada, whose address on America's position in world strategy was reported as the finest oratorical effort of the convention.

its efficiency in this vital respect. It is a ground for sincere gratitude, therefore, that in the lifetime of the movement 5,882 of its members have sailed. They have gone out to the foreign field under the auspices of over seventy missionary agencies, practically all being connected with the recognized missionary societies of the various Christian communions of the United States and Canada. They are distributed throughout the non-Christian world as follows:

Africa	638
Arabia	26
Central America	40
China	1,739
India, Burma and Ceylon	1,133
Japan and Korea	743
Latin and Greek Countries of Europe ..	28
Mexico	168
Oceania	67
Persia	51

number of new volunteers has been enrolled than during any corresponding period in the history of the colleges of North America. This is all the more remarkable because the recruiting methods of the movement have become more conservative from year to year; and because experience has shown that it has become more difficult in recent years to secure candidates owing to the multiplying demands and attractions for workers on the home field. It should be a source of encouragement and thanksgiving for all to know that the present student generation is not lacking in willingness to respond to the heroic appeal and to the stern requirements of missionary service.

The volunteers now at the front have become the greatest single human force in the promotion of co-operation and un-

(Continued on page 15.)

MODERN WOMANHOOD

Conducted by
Mrs. Ida Withers Harrison

A Christmas Drama By an American Woman

The sweetest of all the Christmas books this year is "The Wolf of Gubbio," by Josephine Preston Peabody (Mrs. Lionel Marks). She is also the author of that exquisite medieval drama, "The Piper," and in my opinion, is the first of living American dramatists. I know many playgoers will challenge this statement, and ask,

"Where are Bronson Howard, and Clyde Fitch, and Percy Mackaye, and August Thomas?"

Possibly those gentlemen (and other theatrical authors) may excel Mrs. Marks as playwrights, but I believe no one of them can touch her as a dramatist—for one might write many successful plays, and still have no claim to be numbered with the noble army of dramatists.

"The Wolf of Gubbio" is built on a beautiful legend, taken from the life of St. Francis of Assisi, about whom so many charming books have been written in recent years; though the gentle saint lived seven hundred years ago, yet there is something in his life and words, that appeals to the heart of today, as it did to the people of Italy in the dark Middle Ages.

His talisman was love—not only love for his God, and his fellowman, but for all created things. The old Chronicle, "I Fioretti," tells of how his little sisters, the birds, flocked about him, and of how all cattle and beasts came fearlessly at his call. The only little creature that he did not seem to take to his heart was the fly—to call any one "Brother Fly," was the harshest term in his vocabulary—that is surely a point of agreement, that these modern days have with the good little saint!

The stories of his power over animals, even the fierce and shy wild beasts, are more credible to us now, than to those of former times; we have an example in Yellowstone Park, where no one is allowed to harm any living creature, of how tame and friendly bears and buffaloes, and all other animals there become under the law of kindness. One may see there, bears foraging around a camp like dogs; I remember meeting in the road a deer with her two little fawns, and they took no more notice of me, than if they had been household pets.

In "The Wolf of Gubbio," the action falls within the space of twelve hours, the time is the day before Christmas seven hundred years ago, and the principal characters are St. Francis and the Wolf. The other persons in the play are two companions of St. Francis, the people and children of Gubbio, King Louis of France on his way home from the Crusades, two thieves, and a man, woman and baby from Foligno, a neighboring town. This little family had desired to stay in Gubbio, through the Feast of the Blessed Nativity, but the innkeeper refused to take them in, because of their small store of money, and because of the baby, that he called "A swaddled creature—wanling day and night." So the father and mother and babe started on the weary tramp over the mountains to Arezzo, though the woman was unfit for the journey, because the little one was recently born—a "child of days," as they called it. On the way, they were attacked by two thieves, and while the husband was

struggling with them, the mother hid the babe under a juniper bush in the snow. After the brigands had cast the man over a cliff, they fell on the woman, taking her cloak and money, and leaving her fainting and spent.

The drama opens in the morning, on the bridle path leading to Gubbio, just after these things have happened; on one side is the den of the Wolf, who in days past had been a terror to all the country. The passers by, first the children, then the two companions, then the robbers, tell the story in his hearing, and when they have gone, the Wolf darts out, finds the hidden baby, and brings it to his den. The thieves return, and are dividing their scant booty, when a voice is heard, singing on the mountains, and St. Francis appears, "shining with gladness." The robbers rush to seize him, but the Wolf utters a furious growl, and they see him ready to spring, and flee from him, mad with fear.

But St. Francis stretches out his arms and says sweetly,

"Welcome, Brother Wolf."

And then the Wolf reveals his sad and lonely heart; he says,

"One by one, the Pack died out;
And here am I, a Wolf, behold!
The world's the world—and it is cold,
And I am old."

In answer to the Saint's tender questioning, he reveals his secret longing to be a man, and to be good.

St. Francis tells him, that "while longing lights the lovely fire," it is not enough, and says:

"Wilt thou earn
A man's own peace? Then work, and learn!
Back to the world; and there make good
All thou hast dreamed of brotherhood.
Hope and lose, and hope again,
And remember, and forget,
With us all; for men are men,
But not brothers;—no, not yet."

The Saint demands that he prove his repentance by going with him to Gubbio, where he had done such wrong in the past, and the Wolf consents—but does not confess his theft of the baby; having it in his den, he goes to the town, where he is taken for the Saint's big dog. Assunta, the poor mother is brought in by Fra Leo, and the innkeeper grudgingly gives her shelter in his cattle shed, where his ox and his ass are stalled.

St. Francis was the first to make Christmas a children's festival, and it was his custom to arrange a spectacle of the Holy Night, especially for them; so a representation of the scene in the stable at Bethlehem was given at Gubbio, with the poor mother in the cattle shed for the Madonna. The last act in the play brings beautifully before us, how the irresistible love in the heart of the good little saint, with the tender appeal of the divine story, pictured by the Mater Dolorosa in the innkeeper's stable, vanquishes the selfish stinginess in the townspeople, the brutality of the thieves, and the savagery of the Wolf. The mute voice of the empty crib is too much for the penitent Wolf; he brings the lost babe from his den and lays it

in the manger, and is joyously embraced by the people as, "Brother Wolf of Gubbio." Everyone is happy, and St. Francis says:

"Oh, and the very stars shall sing
For joy of this glad thing.

Lo, Love is born!

Though we crown Him yet with thorn,
Though we laugh Him all to scorn,

Love—Love is born!"

The warm spirit of love pervades the whole play—love that can reach the lowest and basest of God's creatures. The tender symbolism of the drama is revealed in its closing words, when St. Francis stands at the door of the highest stable of Bethlehem, and says:

"And if there be out yonder any Wolf,
Or great or small, behold—
Come, little brother Wolves, come in,
Come hither,
Out of the cold!"

I. W. H.

NEW YORK WOMAN WINS BIG PLACE.

Dr. Katherine Davis of Bedford Reformatory Slated as Commissioner of Correction.

For the first time in its history, New York City is to have a woman at the head of one of its most important departments, according to those in close touch with the plans of Mayor-elect John Purroy Mitchel. Miss Katherine Bement Davis has been selected for Commissioner of Correction.

Graduated from Vassar College in 1892, Miss Davis has a degree of Ph.D. from the University of Chicago and of LL.D. from Mount Holyoke. Since 1901 she has been the superintendent of the Bedford Reformatory, in Westchester County, where her work has received the widest and most favorable notice. The institution cares for wayward women and girls.

As Commissioner of Correction Miss Davis would have charge of the Tombs, the seven district prisons in Manhattan, the penitentiary at Blackwell's Island, the workhouse on Riker's Island, the New York City Reformatory of Male Misdemeanants on Hart's Island, and the city prisons in Brooklyn and Queens. The salary of the office is \$7,500.

Prominent suffragists have been interested in obtaining the appointment of Miss Davis. Mrs. J. Borden Harriman is said to have been the first person to suggest it to Mr. Mitchel.

The appointment of Miss Davis would undoubtedly mean a thorough reorganization of the present unsatisfactory system. It would mean the humane treatment of prisoners and the elimination of graft. It would also give a great impetus to the movement in behalf of equal rights for women. Press dispatches say that it would be "one of the most important, concessions the suffragists have won in the East."

Secretary of the Navy Daniels, despairing of an appropriation from Congress sufficient to put a chaplain on every battleship afloat, is now urging the Young Men's Christian Association to put one of its secretaries aboard every vessel under the flag. The \$2,000,000 bequest of Mrs. Butterfield for army and navy work will likely be used in considerable part for this purpose.



THE CHRISTIAN CENTURY



EDITORIAL

A REASSURING WORD.

IN response to much anxious inquiry as to the action of the Commission of Business Men on the matter of the omission of the Disciples Divinity House from the list of distributees of the prospective Six Million Dollar Fund we wish to speak a reassuring word. The situation is now the subject of correspondence by the leaders of the Men and Millions Movement, and it is the belief of The Christian Century that the earlier action in omitting this single institution from what was intended to be a comprehensive list of the schools of the brotherhood will be reversed, and the Divinity House included. It is hardly conceivable that an enterprise so singularly fraternal and providential as this manifestly is should be launched with an unbrotherly discrimination against an institution which is rendering a unique and signal service to the cause of Christ.

THE FATHER AND SON MOVEMENT.

THE Father and Son movement has our hearty commendation. There is no one thing America needs at the present moment more than a closer knitting of the ties of home. We need more manhood at the backbone of our national life and church life. We cannot make manhood out of anything but manhood.

There comes a time in the life of every boy when he thinks he is a man and his father thinks he is a child, and both are wrong. That is the time of danger, but it is the time of great opportunity. A boy never needs his father so much as at the moment when he is chafing most under parental restraint, and the father is in despair with the feeling that he cannot do anything with his boy.

We have been ruled by an utter and cowardly fallacy that if a boy had a good mother and a good woman day school teacher and a good woman Sunday-school teacher he had no need of masculine supervision and companionship. Hell is happy over that wicked error. Boys need their fathers.

It is often remarked that the Old Testament ends with a curse; but few people seem to remember what that curse is. It is the curse that comes when the hearts of fathers are turned away from their children and children from their fathers, and it is a curse as inevitable as the decrees of fate or the Word of God. That curse has already bitten deep into the American home and church. It will bite deeper unless fathers and sons come closer together in the great concern of life.

THE CONQUEST OF TYPHOID.

THE time is in sight when it will be as disgraceful to have typhoid fever as to have lice or the itch. The latter were supposed necessary evils not very long ago, and typhoid is now just passing out of the category of inevitable providence into the sphere of filthy and needless pests.

The army got through the year 1913 with only two cases of typhoid fever in the enlisted strength of more than 80,000 officers and men. One was that of a man who had not been immunized with the typhoid vaccine and was believed to have contracted the fever before he enlisted; the other case was among the troops in China, and though the man was immunized in 1911, the history of the case is in doubt.

The navy, which adopted the vaccine later than the army and did not make its use at once compulsory, had among its 50,000 jackies only seven authentic cases of typhoid in the year ending last June. Four of those were treated at a remote tropical station, where the vaccine had deteriorated.

Such is the wonderful record of the prophylactic treatment, which has wiped out one scourge among the nation's defenders and which many medical officers believe has had something to do with the decreasing rate of tuberculosis.

Under the direction of Surgeon General Blue of the public health service, many thousands of sailors on merchant ships have been treated with the serum at the government's marine hospitals.

Before the resort to immunization typhoid cases in the army averaged about three per thousand enlisted strength, or in the neighborhood of 250 cases a year. In 1910, before the beginning of the treatment, the rate was 2.32 per thousand; in 1911 it dropped to .80; in 1912 to .26; this year the rate is practically nothing.

Some scientists have thought that the prophylaxis involved an increase of liability to tuberculosis. Army surgeons who have been analyzing their figures feel that they have established the fact to be exactly contrary.

Here are the latest figures showing the number of cases of tuberculosis among the soldiers:

In 1909 there were 4.70 per thousand, in 1910 the rate was 3.79, in 1911 it was 3.74 and last year 3.49.

It is admitted by the surgeons that the reduction is due in some degree to the more careful examination of recruits, but the figures at least show that the prophylaxis treatment has not increased tuberculosis.

THE WITHDRAWAL OF THE MORGANS.

THE decision of the firm of J. P. Morgan and Company to withdraw from the directorates of the large corporations is the beginning of a new policy on the part of that firm, and it is likely to be followed by other great banking corporations. It is done in acknowledged recognition of public sentiment demanding that the money power be not lodged in the hands of a few men. It is the voluntary surrender of "the System" to popular demand. The interlocking directorates by which the enormous corporations headed up in one or two great Wall Street firms seem likely to end. We trust it will be done gradually and without disturbance of business confidence; for those who have assumed these vast responsibilities owe to the public this added duty, that in leaving them they provide that they be safely transferred to other and strong men who can manage these large interests for the public good. The time is coming, and has almost come, when righteousness must rule in the money marts.

THE MAN WHOM CHRIST SENT HOME.

IT was part of the work of the Lord Jesus to organize a band of trained apostles. It was no less a part of his work to establish in various places unofficial friends of the Gospel who could bear consistent testimony to the work of Christ. Just at the time when he was pressing some men into service as preachers, he was sending others home.

The man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying, "Return to thy house, and declare how great things God hath done for thee." And he went his way, publishing throughout the whole city how great things Jesus had done for him.

The man whom Jesus healed had an impression that he was called to preach. So he was, but it was quite a different call than he at first supposed. Not for him was the privilege of being one of the apostles; other men were called to that task but no such glory was reserved for this humble friend of Jesus. You may read the lists of the Twelve Apostles, but you cannot find his name in any of them. A miracle had been wrought upon him, but he himself was to work no miracles. The sphere of large usefulness which suddenly opened before his vision was for some other man, not for himself. Many men are called to the service of Christ who have no call to preach. This man was one of them. It must have been a disappointment to him when he offered his life and service to the Lord Jesus and Jesus told him that for this sphere he had no fitness. His was the humbler ministry that lay nearer to his hand. His was the task of going among his old neighbors and telling them how great things the Lord had done for Him. Jesus needed him in Decapolis. He did not need him in the glorious company of the apostles.

It cannot be said that this situation is quite parallel with that of the average layman today. There is no great throng of men pressing to enter the Christian ministry. The long



A CONSTRUCTIVE WEEKLY



years of preparation, the small financial return, the uncertain tenure of office, the probability of being set adrift when middle life is reached, together with the multitude of small annoyances and petty cares have taken the glamour and romance away from the vision of the pastoral office.

THE FOOL WHO CRIES FIRE.

BY this time in the world's history there are some acts of simple folly that ought to have become impossible. The Calumet horror illustrates anew the wickedness of the cry of fire in a crowded church or hall. Every minister ought to consider the possibility that sometime in his ministry there will be a fire alarm in his congregation, and should know just what to do in that emergency. The man who in such a moment can show himself master of the situation, and by his own moral and physical courage and cool judgment avert a panic is one of earth's real heroes. Every minister should carefully school himself in preparation for such a test of his fitness to be a master of assemblies. There should be frequent inspection of exits from churches and public halls. And above all, there should be a training of school children and of men and women as to conduct in moments of danger. We need popular instruction in the essential elements of heroism.

CHILD LABOR DAY IN ALL CHURCHES.

FIVE thousand clergymen throughout the country, members and correspondents of the Social Service Commission of the Churches, have received from the National Child Labor Committee a reminder that January 25 is Child Labor Day. The Committee is also asking several hundred college presidents, school superintendents, principals, and teachers to bring the subject of child labor before their students and pupils on Monday, January 26. To all who wish to observe Child Labor Day, three pamphlets will be sent upon request, free of charge, by the National Child Labor Committee, 105 East Twenty-Second street, New York City.

METHODISTS DISCUSS PUBLICITY BUREAU.

ON the final evening of the great Indianapolis meeting of Methodist men, at Indianapolis, Rev. Ralph Wells Keeler, chairman of the Publicity Bureau, was the subject of a presentation by his fellow journalists for his faithful and kindly service throughout the meeting. In response to this presentation Dr. Keeler said:

I may say that I have learned, and especially here, that the daily press and the Church press is ready to spread the news of the gospel of the Kingdom when those men who represent the gospel of the Kingdom are willing to bring it to them in news form. To my mind one of the great failures of the Methodist Episcopal Church to grasp opportunity is the neglecting to inform the world that the Church is alive. As a Church, we have no place where a press association or a newspaper may get adequate information of the Church at large, and the result is that we have all sorts of mix-ups in the daily press throughout the country—misrepresentations for which the press is not responsible. And I believe, from the attitude of these men who have served here from the press of this city, and the city editors of this city, that they and all other newspaper men throughout the country are anxious to print the news of which this meeting is representative. And I trust that among other things we may consider the letting of the world know that we want the world to come to Christ, over the wire and through the pages of newspapers that are waiting for us to say something in an adequate way and in terms of everyday speech.

The Northwestern Christian Advocate, of Chicago, remarks that the statements of Dr. Keeler are quite correct. It is almost impossible, this paper declares, for the ordinary reporter, who knows nothing of the theological or temporal history of the denomination, who has but little knowledge of the nomenclature, to properly sense or adequately report the proceedings of ecclesiastical bodies. It is thus that many ridiculous paragraphs are seen, causing embarrassment not only to the paper publishing them, but to the Church. It would assuredly be a wise move for the Church to establish a publicity bureau that could give out to the secular press such information as would be of value to the world and that would act as a guard against the issuance of false and perverted reports. This bureau could

also investigate such published statements as from time to time are of doubtful authority, and make an effort to correct them in the best manner possible.

DEMOCRATIC CONVENTIONS.*

"ADVISORY AUTHORITY."

EXCEPT when applied to the Lord himself Disciples of Christ have always been chary in the use of the word "authority." The declaration of Dr. Z. T. Sweeney at the Toronto convention, last October, to the effect that "God delegated all authority to his son, Jesus Christ, and the Son delegated his authority to the apostles, and the apostles never delegated it to anybody else," won great applause. Waiving the legalistic implications of such a form of statement, the substance and purport of it are sound and true. Christ's is the only word that has authority in the conscience of the believer.

But the declaration brought confusion rather than light into the discussion, because the word "authority" as applied to a form of organization for the accomplishment of church work denotes a different kind of authority altogether. It is not authority over the conscience, over the souls of men: that kind of authority none but Christ can exercise. It is simply the determination of a place of final appeal in the sphere of practical action by a social organism.

Disciples locate ultimate authority (of this human sort) in the local congregation. This, as we said last week, has stood well the tests of Scripture and of practice. It is democratic and divine. The community congregation is autonomous and free. Whatever form of organization the larger social entity called the Body of Christ, or the Church, assumes, and whatever tasks it engages in, must depend upon the action and consent of the constituent community churches.

But there is no reason either in Scripture or in experience why these free churches may not unite representatively in a convention for counsel and common action. On the contrary, it is the bounden duty of each church to engage actively in the promotion of the well-being of the whole Church, the Body of Christ, and to hold itself subordinate to the larger body, in all things, up to the point where the authority of Christ is closely involved.

Neither divine revelation nor human wit has devised a better plan by which a social organism of many members may act together for common ends than the democratic plan of a representative convention or congress or council. Such a convention is simply a clearing house of thought, and a means for the solution or compromise of differences of opinion, in order to secure unity of action among the many free members of a common enterprise.

The resolution adopted in haste at Toronto, and intended to "explain" the status of the "General Convention of Churches of Christ" by declaring that the Convention possessed no "authority" whatever over the existing missionary societies except authority of an "advisory" character, was ambiguous and misleading. Of course the Convention, as a convention, has no authority of any kind. It is not a source of authority, but a medium of authority. It is simply a device by which the will of the sovereign churches is carried out, a channel through which the united purposes of the larger brotherhood may flow.

If this be so it is an affront to the churches themselves to affirm that they, through their representatives in convention, shall not exercise authority, absolute authority, over all or any of the volunteer missionary and benevolent societies which look to them for support, even to the point of absorbing the functions of such societies should the churches wish so to do.

But if the churches have not the right to exercise such authority over their societies, then is our congregational sovereignty already surrendered and the so-called "explanatory resolution" explains only how far we have drifted from the democratic position of our history and of the New Testament.

*Several typographical errors occurred in the article under this heading in last week's paper. In the fifth paragraph the word "co-operative" should be "corporate," the word "signed" should be "sized," and "it" in the sixth line should be, obviously, "them." In the sixth paragraph, "reconstructive" should be "reconstruction." Two or three other errors are too obvious to call attention to reviewers and correspondents will kindly note these corrections.—Editor.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

METHODIST EDUCATOR PASSES AWAY.

With the recent passing of Dr. J. T. McFarland the Methodist brotherhood loses one of its most useful leaders, especially in the field of education. Beginning his ministry in 1873, in Iowa, Dr. McFarland was, from 1882 to 1891, connected with Iowa Wesleyan University, first as vice-president, and then for seven years as president of the school. He was pastor of Grace church, Jacksonville, Ill., for five years, of New York Avenue church, Brooklyn, three years, and was in his sixth year as pastor of First Church, Topeka, Kans., when the General Conference of 1904 elected him corresponding secretary of the Sunday-School Union. Doctor McFarland was a member of the General Conference of 1896, but had the distinction of being elected to an important position in the church by a General Conference of which he was not a member. In 1908 the Board of Sunday-schools was organized with a corresponding secretary, and Doctor McFarland was elected editor of Sunday-school publications, to which office he was again elected in 1912.

Speaking in appreciation of this deceased leader, The Pittsburg Christian Advocate says of Dr. McFarland: "Dr. McFarland had a very high appreciation of the supreme value and place of the Bible. He delighted in finding and setting forth its deeper spiritual lessons. He had a great love for children and the young people of the church and Sunday-school. He felt keenly the need of religious training. He yearned to furnish the very best of aids to the most wholesome and highest spiritual culture. He believed that the more thorough knowledge of the Bible and of human nature and life which has been gained through modern research had only served to make more available the agencies which God has provided for the religious education of the race. He believed that the assured results of criticism have not impaired in the least, but have rather heightened, the real value of the Holy Scriptures, 'which are able to make wise unto salvation,' and 'are profitable for doctrine, for reproof, for correction and for instruction in righteousness.'"

METHODIST YEAR BOOK'S REVELATIONS.

The most interesting information, especially to general readers, revealed by the 1914 year book of the Methodist Church is that which concerns increase in the membership of the church during the past year. The editor has given this increase by episcopal areas, which we reproduce:

Atlanta	2,038
Boston	2,979
Buffalo	12,182
Chattanooga	5,245
Chicago	9,205
Cincinnati	32,689
Denver	527
Helena	1,649
New York	3,723
Oklahoma City	4,245
Omaha	6,616
Philadelphia	10,475
Portland	1,073
St. Louis	3,435
St. Paul	3,536
San Francisco	6,065
Washington	16,467

Only one area, New Orleans, deviated from this uniform report, with 1,124 decrease.

The different foreign areas make the following showing:

South America, decrease	119
Europe, increase	1,788
Eastern Asia, decrease	3,126
Southern Asia, increase	19,286
Africa, increase	885

This makes a total increase of the Methodist Episcopal Church, in its world-wide ministration, of 139,739.

An interesting note is that regarding the salaries of pastors. In 1907 the average salary of pastors was \$826.08. The average pastoral salary for 1913 is \$945.67.

CANADIAN CHURCH UNION MOVES FORWARD.

The recent meeting of the church union committee of the Presbyterian Church in Canada, at Toronto, resulted again, just as at every test heretofore, in an overwhelming vote to proceed with the proposal for merging Presbyterians, Methodists and Congregationalists into one denomination, which has been in the air for several years past. So The United Presbyterian informs us. The Minority in the committee, according to that paper, once more tried to force an abandonment of the whole proposition on the ground that it was disturbing the church, but the majority adopted instead by a vote of thirty-one to eight a motion for proceeding "in the hope that union may be consummated without any unnecessary delay."

CHRISTIAN ENDEAVOR DAY, FEBRUARY 1.



The first Sunday in February will be observed in wide awake churches as Christian Endeavor Day. Dr. Francis E. Clark, founder of the movement, is a strong believer in Christian Endeavor as a permanent factor in Christian training, and has chosen this day as one for a reconsideration of the claims of this wonderful movement. Doctor Clark has sent The Conquest an article telling why he believes Christian Endeavor has a future. This will be published in the special Christian

Endeavor number of The Conquest, which will reach its readers on the great day of celebration.

NOTES FROM HERE AND THERE.

New Pan-Presbyterian General Secretary.

The committee of the Pan-Presbyterian Alliance appointed to choose a successor to Dr. George D. Mathews, the general secretary of the alliance, who died last summer at his home in London, announces the selection of Dr. R. Dykes Shaw, pastor of Hope Park United Free church, Edinburgh. Doctor Shaw, who entered the University of Edinburgh in 1871, and was ordained to the ministry of the United Presbyterian Church in 1880, has been pastor at Hope Park since 1892. He is well known as an efficient denominational leader.

Unitarians in Missionary Conference.

The first Unitarian missionary conference was recently held in Boston. There have been Unitarians who have gone out to spread the faith and lack of faith which the Unitarians declare, but the recent conference expresses a larger and more definite view as to opportunities and purposes, especially with regard to work in foreign lands. The attendance on the conference meetings was not large, nor was there any popular enthusiasm. There were at the conference some distinguished men of the Church. Dr. Charles W. Eliot, recently back from the Orient, urged mission work. Prof. Peabody, of Harvard, was urgent in advocacy of showing more interest.

Episcopalians Give \$2 per Member.

According to the annual report of the Episcopal church, just published, gifts to the Church in this country during the past year amounted to \$20,000,000, which is just \$2 per member. The report shows that the larger part of the ministerial supply of the Episcopal church is furnished by ministers coming into it from other denominations.

Montevideo. — Awakening continent presents an opportunity which calls urgently for volunteers of faith and power. —South American Volunteers.

Some Title Pages from the Bethany Graded Lessons.
There are 120 periodicals in this series.

Of Human Interest

The "Way" to Bill Nye.

A few steps aloft, and the visitor entered a large bare room, where, amid the visitor, who went down the main street, turned a corner, and paused before a livery stable, could find him by this sign:

Laramie Boomerang,

Walk down the Alley,

Twist the Gray Mule's Tail,

Take the elevator immediately.

A few steps aloft, and the visitor entered a large bare room, where, amid the click of type and the rattle of press, a tall, thin, fallow man sat before a rude wooden table, his bald head studiously bent over his newspaper copy. That was Bill Nye.

Noted Novelist's Parable.

"Men are idealists, women are realists," said Mrs. Wilkins Freeman, the noted novelist, at a tea in Metuchen.

"Woman's realism, which begins in childhood, makes her seem cynical, whereas she is only perspicacious. Take, for example, the story of little Mary:

"Little Mary, a Metuchen child, was set to watch a flock of chickens. The hens kept together very well, but the rooster was inclined to wander inquisitively toward another flock of chickens next door. Time and again she had to turn him back.

"After a while she thought she had him cured of his wanderer's habit, and took up her doll a moment. But when she lifted her head, there were the hens together in the corner, and there was the rooster strutting, calm and important, across the lawn toward the next yard again.

"Come back here!" cried Mary. "Come back to your own family!"

"But the rooster kept straight on.

"Mary looked at him a moment disgustedly; then she said in a low, bitter voice:

"That's just like you men."

More Wilson Philosophy.

"President Wilson's sangfroid is un-failing," said a diplomat, "as unfailing as his fund of anecdote.

"Apropos of the shipping rebate, I complimented the president on his sangfroid the other day. He replied, with his dry smile, that he tried to imitate the grave digger.

"A grave digger, he explained, had the habit of visiting the cemetery every night at about midnight to see that all was going well.

"Some boys decided to play a trick on him. They dug a trench in a dark spot which the grave digger always passed over, and one of their number clothed in a white sheet, hid behind a tree.

"The grave digger at midnight duly appeared, and sure enough, he stumbled and fell into the grave.

"Then the boy in the sheet stepped forth and said, in hollow tones:

"What are you doing in my grave?"

"What are you doing out of it?" the grave digger calmly replied."

Timothy Woodruff on College Girls.

The late Timothy Woodruff once attended an alumni dinner in New York—the dinner of a co-ed college—and at this dinner, in the course of a toast, the president of the college said:

"You can always tell a woman who has taken a university degree."

"Tell her!" Mr. Woodruff interrupted.

"What can you tell her? You can't tell her anything. She knows it all."

The Way She Understood It.

Mark Twain, about the time that he was working hard upon one of the earlier books that brought him fame, sailed for a tour of Europe with his family.

He kept up his writing on shipboard and left it only at intervals for brief recreation.

One day, so the story runs, an approaching storm drove him inside the cabin and he went back to work, leaving word with his daughter, then a very little girl, to explain his absence.

"If they ask for me," he said to her,

"say that I won't be long—I am only going to write an anecdote."

A little later the child was accosted by a passenger.

"Where has your father gone?" was the inquiry.

"He won't be long," lisped the child obediently. "He saith he ith only going to ride a nanny goat."

Helen Keller's Philosophy.

My share in the work of the world may be limited but the fact that it is work makes it precious. * * * Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.

The World Is Growing Better

Auto Manufacturer Distributes Profits.

The greatest melon ever cut in Detroit was sliced there last week for the benefit of the employees of the Henry Ford Automobile Company. Henry Ford, president of the concern, announced that \$10,000,000 would be distributed among every one of the 26,000 persons in the employ of the concern in this and other cities.

Beginning January 12 and continuing monthly, the wages of all men over twenty-two years old were doubled, regardless of the length of time they have served the corporation.

According to officials of the company, Henry Ford has expressed himself as being against the unequal division now existing between capital and labor. The officials of the company have made arrangements for 1914 whereby employees would work but eight hours per day instead of nine, and receive the larger wages. About 300 women and 500 men under twenty-two years of age will be investigated and a special provision made for them sharing in the increase.

In the Ford plant proper 15,000 men are employed and 7,500 others are in the various assembling stations throughout the country. Four thousand men will be added immediately to the pay rolls, making a total of 26,500 employees to be sharers in the fruits of their labor.

According to the plan, men over twenty-two years old will receive the benefit of the increase under the profit sharing system. Their pay will increase from \$2.34 to about \$5 a day. Ninety per cent of the Ford employees are of this age. They will reap benefits each month, beginning January 12. The money is to be paid monthly, instead of yearly.

Men receiving \$6 and \$7 a day for expert services will receive an increase under a special plan, so the expert may still be classified as above the average workman.

The cost of cars will not be raised, it being announced that the increase is to come directly from the pockets of the stockholders of the Ford company.

"It is our belief that social justice begins at home."

This statement made by Henry Ford explains in a nutshell why the Ford Motor Company decided to take the action it did.

"We want those who have helped us to produce this great institution and are helping to maintain it to share our prosperity," went on Mr. Ford. "We want them to have present profits and future prospects. Thrift and good service

and sobriety, all will be encouraged and recognized.

"Believing as we do, that a division of our earnings between capital and labor is unequal, we have sought a plan of relief suitable for our business. We do not feel sure that it is the best, but we have felt impelled to make a start and make it now. We do not agree with those employers who declare, as did a recent writer in a magazine, in excusing himself for not practicing what he preached, that 'the movement toward the bettering of society must be universal, we think that one concern can make a start and create an example for other employers, and that is our chief object.

"The public need have no fear that this action of ours will result in any increase in prices of our projects. On the contrary, we hope to keep up our past record of reducing prices each year.

"We may have to make changes in our plans. If hard times should befall then we may have to reduce or modify our distribution of profits, but the outlook now is such as to justify this distribution for the present year."

Church Houses Jobless Men.

Homeless and jobless men are to find a refuge in at least one of Chicago's large churches.

The announcement was made last week at the fellowship dinner held in connection with the celebration of the eightieth anniversary of the organization of the First Presbyterian church at Forty-first street and Grand boulevard, Chicago. The pastor, Dr. William Chalmers Covert, made the announcement.

The church which is to be opened to needy men for sleeping and shelter is the building formerly occupied by the congregation at Indiana avenue and Twenty-first street.

The announcement came as a climax to a review given by various speakers in after dinner speeches of past achievements of the church.

"The old church has not lost its usefulness," Doctor Covert said. "The cry of the 5,000 jobless and homeless men in Chicago has come up to us. Our church officers held a meeting yesterday and the plan was proposed of opening up the old church.

"The intention is to give sleeping accommodations to these needy men for the next six weeks. Arrangements are not yet complete, but we hope at a meeting tomorrow the details of the plan will be completed."

Disciples Table Talk

"New Plan" at Champaign Church.

What is called the "New Plan" for the morning work was inaugurated January 4 at University Place, Champaign. The plan is "One Service for Bible Study and Worship." The Sunday-school period will begin at 9:30, the worship at 10:30, closing at 11:30. The "Junior Congregation" comprised of the Beginners and Primary pupils will hold parallel sessions in their department under the leadership of the elders of the church. Everybody is enthusiastic over the new plan. At the "yearly meeting," held New Year's afternoon and evening, the best reports in the church's history were given. During the four weeks' meeting held by home forces in February and March, 65 were added to the membership of the church; 73 were added at regular services during the year. Total additions, 133. Total net resident membership, 894. The total of all money collected and paid out during the year was \$17,000. Of this \$9,000 was applied on new building debt. The total for benevolences was \$1,338. A four weeks' meeting was begun January 4. Miss Katharine Netz, of Toledo, is assisting the pastor and will have charge of the choruses and aid in the personal work.

Annual Meeting Closes With Consecration.

The annual meeting of First Church, South Bend, Ind., held Dec. 31, closed with a consecration service from eleven to five minutes after twelve. The first half hour was under the lead of the excellent Christian Endeavor society of the church and the closing period was in charge of the pastor. As the stroke of twelve announced the new year the congregation was in the Lord's prayer, praying the words, "Thy kingdom come, thy will be done as in heaven so on earth." The total amount of money raised by the church from all sources was \$9,176.60. Of this amount \$6,837.78 was for missions and benevolences. Over \$2,000 was applied on the building fund. Old arrears in the general fund were met and the year closes with bills provided for to date. The report of the clerk of the church showed a total increase in the membership of 282, of whom 185 were by confession and baptism. The net gain was 248.

Missourian Makes Great Record.

J. W. McKean, of Lebanon, Missouri, state superintendent of the American Sunday-school Union, is hunting for the Missourian who has the record for the longest period of Sunday-school attendance. He says: "I am anxious to find out who in Missouri have been attending Sunday-school the longest time without a miss. I will give a copy of Schaff's Bible Dictionary to the one more than 20 years old who can claim this honor, and to the person less than 20 years old who has attended longest without missing I will make a present of another book. Will not all who read this help me to find out who can claim these prizes? There are no 'strings' or pulls to this, but merely a desire to create an interest in Sunday-school attendance."

And now the Hannibal Morning Journal comes out in big type, and declares that the search is over—that J. W. Mounce, of Hannibal, is the man! Here is the record of Mr. Mounce:

Age 77. Regular Sunday-school attendance since May 15, 1852. Missed not over twenty-five Sundays during the past sixty-one years, six of them in California in the winter of 1900. Twenty-four years at Paris, Mo. Four and one-half years of this time, he was in business in Hannibal, but retained his membership in the Paris Christian church, going each Saturday evening to Paris and teaching a class on Sunday. Two years in Quincy, Ill., and was librarian of the Sunday-school while there. Thirty-five years in Hannibal. Has been treasurer of the Sunday-school for the past thirty-three years and treasurer of the First Christian

Church for about thirty years. Now teacher of the women's Bible class.

The St. Louis Republic is helping Mr. McKean in his good work, and, in addition to the prizes mentioned, that paper, "in an endeavor to establish incontestably the honor where it belongs," will give valuable prizes, to be announced later, to the Sunday-school to which the winners belong.

For the correctness of Mr. Mounce's record the Morning Journal refers the Republic to the following: S. S. Bassett, Paris, Mo.; C. B. Edgar, former pastor at Hannibal, now of Oklahoma City, Okla.; F. W. Allen, pastor at Paris; S. D. Dutcher, former pastor at Hannibal, now of Eldon, Mo.; Levi Marshall, former pastor at Hannibal, now of Nevada, Mo.; George A. Campbell, pastor at Hannibal, Mo.

Farewell to F. W. Burnham at Springfield.

The seating capacity of First Church, Springfield, Ill., was found insufficient to accommodate the large number of residents of Springfield who gathered to hear farewell words and to have a final handclasp with F. W. Burnham, the church's retiring pastor. The reception was held December 29. The large crowd that was in attendance



Rev. F. W. Burnham.

testified to the popularity of the departing minister, who during the seven years that he has occupied the pulpit of First Church, has made friends in every sphere of life, regardless of religious denomination. The affair was in the nature of an old-fashioned reception and "open house." Mr. and Mrs. Burnham took their departure for the Chicago & Alton station about 11 o'clock, where they boarded the Alton Hummer for Los Angeles, where Dr. Burnham will assume the pastorate of the Wiltshire Boulevard Christian Church at once.

Among the speakers during the evening were: W. H. Cannon, pastor of Central Church, Decatur, Ill., the pulpit of which was occupied by Mr. Burnham before he came to Springfield; Prof. R. E. Hieronymus, of Eureka College; Edgar D. Jones, of First Church, Bloomington, Ill. Judge Charles P. Kane, of Mr. Burnham's congregation, gave an address in behalf of the church.

Louisville Preacher Lauds Church.

We quote from a recent sermon of E. L. Powell, the "Voice" of Louisville: "And for the church of the living God there is a future so splendid that faith can proclaim the victory as almost imminent, nothing spectacular, nothing dramatic, but the outcroppings of the church's influence and gospel, speaking of brotherhood, speaking of love, speaking of good will toward men, until every nation shall know the power of that divine love which broke its heart on Calvary. At last the church with her message,

and her message is the divine person of the Son of God, is the key that shall unlock all the future."

Illinois Star Sunday School Contest.

For the last three months of the old year the Sunday-schools of Litchfield, Jacksonville, Champaign and Paris, carried on a vigorous contest. It was based upon attendance, collection, and the presence of officers and teachers on time. Paris won by a large plurality. Litchfield made 16,192 points; Jacksonville 17,709 points; Champaign, 22,488 points; Paris, 24,294 points. This gave Paris the lead by 1806 points. A new contest between Champaign and Paris was immediately launched.

Real Christmas Spirit at Norfolk.

Nothing more in accord with the true spirit of Christmas was ever reported than occurred in Norfolk, Va., on Christmas eve. The Carol Club of First Church, visited the Ballentine Home for old ladies, and St. Vincent's and Norfolk Protestant hospitals, a musical program being rendered by them at each place, to the delight of the inmates. The singers were graciously received at each institution—between 6:15 p. m. and 8:15 p. m. There were vocal selections, with organ accompaniment, violin solos, and the distribution of flowers and Christmas cards. At the Ballentine Home the twenty-seven old ladies were attired in their best, and gave the party an old Virginia welcome.

St. Louis Church Makes Novel Gift.

Mrs. W. J. Loler of Hamilton Avenue Church, St. Louis, aided by the Men's Bible Class of that good church, made a splendid Christmas gift to the boys of the St. Louis institution, the Christian Orphans' Home. This gift consisted of eighty-five neat, durable and well made waists. No doubt added blessings will be called down upon the heads of these friends by the grateful prayers of these motherless, homeless boys whom they have thus befriended. Other beautiful gifts from St. Louis churches have been received and many churches throughout the brotherhood have sent Christmas donations to the various Homes of the National Benevolent Association. All offerings for this great work should be sent to the National Benevolent Association, 2955 N. Euclid Avenue, St. Louis, Mo.

J. S. Hughes Talks on "Revelation."

With some misgivings the Ministers' Conference of a certain Michigan town consented a month ago to permit Jasper S. Hughes to speak ten minutes at its meeting on the book of Revelation. When Mr. Hughes had finished the majority wished he could have talked an hour, states a local paper. In a few minutes, according to this publication, Mr. Hughes so impressed the conference with his simplicity of method and breadth of spirit that he will be invited to present his subject fully at a later meeting.

J. F. Findley Enters Evangelistic Field.

J. F. Findley, after spending a number of years in pastoral work, the last seven of which have been spent in Colorado, has decided to evangelize. During his two years' pastorate at Monte Vista, Colo., there have been 148 additions to the church and every department is well organized and in good progress. In addition to his pastorates, Mr. Findley conducted a number of meetings with marked success, the last of which was at Lamar, Colo., which resulted in 105 additions.

Disciples Fill Kansas City Pulpits.

Prof. J. G. McGavran, of the College of Missions, at Indianapolis, filled the pulpit at Budd Park, Kansas City, January 4; J. C. Todd, of Bloomington Bible chair, preached at Wabash Avenue; O. N. Roth, of Phillips University, at Jackson Avenue; J. A. MacDonald, editor of the Toronto Globe, at the Independence Boulevard Church; Bert Wilson, Layman's secretary, spoke at Liberty, Missouri; A. E. Cory, of the Men and Millions Movement, at First Church, Kansas City. All these men were attending the Student Volunteer Convention.

those of all previous years, number of persons added to membership 100 per cent over any recent year and 50 per cent increase in church membership, the Pleasantville, Ia., congregation and their pastor, W. B. Zimmerman certainly have reason to rejoice. For missions, \$734.05 was expended; for evangelism, \$790. There were 236 persons added to the membership, the total membership now being 664.

Jackson Boulevard Church, Chicago, Reports

Jackson Boulevard Church, Chicago, where Austin Hunter ministers with efficiency, does not require special evangelistic services to increase its membership. Every Sunday is an evangelistic campaign, as well as week days. During the past year 141 persons were added, and all of these at regular service. Money raised during the year amounted to \$11,210.48, the largest for several years. Last fall the long standing mortgage of several thousand dollars was cleared. Miss Ora Haight, of India, is supported by the C. W. B. M. of this church. Missions received \$1,072 from Jackson Boulevard last year. The Sunday-school had an average attendance of 370, the Chinese school of 35.

J. D. Hull Leaves Metropolitan, Chicago.

J. D. Hull, who has been associated with C. R. Scoville in the Metropolitan Church, Chicago, since 1910, has resigned. With his brother, A. W. Hull, an experienced singer, Mr. Hull will enter the evangelistic field. J. D. Hull is a graduate of Bethany College, and while yet a young man has been seventeen years in the ministry. During that time he was three years principal of a normal and business college. During the three years of associate pastorate, Mr. Scoville reports, the Metropolitan Church has made some of its greatest achievements. He heartily commends the Hull brothers to churches desiring help.

Transylvania Drops Preparatory.

At a meeting of the Executive Committee of Transylvania University, held recently, the following resolution was adopted: "In view of the increasing number of efficient and satisfactory High schools in the State of Kentucky and the territory from which Transylvania University draws most of its students, and because of our desire to segregate our college students, thereby bringing our educational practice more in harmony with college ideals, therefore: BE IT RESOLVED, That after the present session, ending June 11, 1914, the Preparatory School of Transylvania University be discontinued." This does not mean that students whose entrance preparation is deficient may not receive the necessary instruction to fulfill the requirements, reports President R. H. Crossfield. Professor A. C. Kuykendall, former President of McLean College, will conduct a training school in Lexington, beginning next September, and an arrangement has been made whereby conditioned Transylvania students may take such courses as are necessary under him.

Bruce Brown to Leave Fullerton.

Bruce Brown is soon to leave Fullerton, Cal. Mr. Brown has been more than the pastor of a local church. He has been a community asset. Every good organization and institution has felt his helping hand under its burdens, reports a committee of the church. A right royal farewell service is being planned for the retiring pastor. It is to be a real community affair.

A New Evangelistic Team.

A new evangelistic team to work on sane lines is announced. John W. Marshall, of Chicago, and J. C. Mullins, of Carlisle, Indiana, have joined forces. Mr. Marshall is well and favorably known to a great part of the brotherhood. While it has been his privilege to see thousands brought to Christ under his preaching, he has never resorted to questionable methods in securing additions. His work is noted for its saneness of methods and

other one of our evangelists. J. C. Mullins is a fine chorus director and a singer of splendid persuasive power. After graduating from Texas Christian University, he traveled and sang second tenor in the famous Chicago Glee Club. Later he held pastorates in Oklahoma, Chicago and Indiana. For several years he has given special attention to the study of the modern Sunday school in all its psychologic, pedagogic and organic phases.

Macomb, Ill., Makes Good Start.

With ten additions, eighty dollars collection, and a wedding at the parsonage on Jan. 4, the Macomb, Ill., church, led by Allen T. Shaw, is starting off the new year well. Among those added to the membership were two professors of the State Normal at Macomb. The choir of this church is attracting attention by the splendid service it is giving under the leadership of Miss Lucile Wyne, of the Conservatory.

Wellington, Kan. Church Flourishes.

The Wellington, Kan. church, ministered to by O. L. Smith, spent \$462.83 for evangelistic services during the past year; \$1144.46 for improvements, \$868.72 for missions. The C. W. B. M. has a living link missionary in V. C. Carpenter, whose field is Porto Rico. A present active membership of 425 is reported. Of the 121 additions of the year, 96 were the result of special evangelistic effort.

CAN'T IT BE HELPED?

John E. Gunckel, writing to the editor of The Conquest regarded the great work that he is doing as founder of the Newsboys' Association of Toledo, makes this interesting but rather startling statement:

"After working for nearly two years trying to get boys into the Sunday-schools, and having such wonderful success, I have another plan started to have one of my members in



John E. Gunckel.

each of the Sunday-schools of Toledo, and make report to me each week. I find that the first reports, from the boys of the street—the raw material—are alike, in substance and effect: 'We find the Sunday-schools are not as pleasant as pool rooms and saloons. Some are so dark and dingy we couldn't see to read the hymns. Some are cold, smell musty and everything works mechanically,' etc. Now there is some truth in these reports. Our Sunday-school rooms are not always as bright and cheerful as they should be. I have letters from nearly every state asking, 'How can we hold the boys of fifteen to twenty in the Sunday-school?'

How is it in your Sunday-school? You would be interested in reading the account of Mr. Gunckel's work in The Conquest.

lin, Ind., began a series of visits to the other churches of the town. The series ended with a delightful visit to the Methodist church, where W. J. Wright, pastor at Franklin, reports they were joyously received. A splendid spirit of fellowship prevails. Mr. Wright states, instead of the old one of strife and alienation brought on long ago by a meeting in which a negative message predominated. The feeling now is that though meeting in different parts of the town, the Christian forces of the town are all one. The church and Sunday-school at Franklin rendered splendid service to the poor at Christmas. The aim was to provide for every needy family in the town. The Home Department of the Sunday-school alone sent out twenty-two baskets of provisions and other good things to those less fortunate than themselves. Thus the church enters slowly upon its social service as well as its ministry to the diseased soul.

Central, Terre Haute, In Great Work.

George Darsie, pastor of Central, Terre Haute, is evidently a man of energy. Besides the routine work of a minister, which included for Mr. Darsie 1,000 pastoral calls and seventy-five special sermons and addresses, the Terre Haute minister prepared fourteen special articles, edited forty-eight copies of the church weekly, and superintended a school of 640 average attendance. The reports show 155 added to the membership; church enrollment, 1,260; Sunday-school enrollment, 1,336; total raised by school, \$3,089.04, two-thirds of this going to missions, benevolences and the church debt; total receipts from all sources, \$15,650.39. The minister is assisted in his work by Miss Leah McCune, who is the paid secretary of the church, and by Miss Beatrice Talbott, the paid secretary of the Sunday-school. These secretaries work under the direction of Mr. Darsie. They have an office in the church where they keep all records and do the detail work of the congregation and Sunday-school. They are introducing business methods and adding greatly to the efficiency of both the Sunday-school and the church. Miss McCune has been in the work since the opening of the office more than one year ago. Miss Talbott began her work last June. (Moral to church boards: Be businesslike, and give your hard-worked minister an assistant. Ed.)

Atlanta, Ill. Entertains Dr. Dye.

The annual meeting of the Atlanta, Ill., church could not have been a cut and dried affair; for Dr. Royal J. Dye was present with his great message. The annual report of this church presents the following facts and figures: Present resident membership, 336; 69 added during the year; Sunday-school enrollment, 438, of these, 175 being enrolled during the year; the Sunday-school has attained "front rank;" the missionary society has a membership of 116; the Aid society and sewing circle raised \$2,500 during the past year and a half for the new church; about \$13,000 was paid on the new church, with pledges to more than cover the expense; given to missions, \$450.

J. H. O. Smith Begins Work.

J. H. O. Smith in his opening remarks to his new congregation at Little Rock, Ark., among other things, said:

"Come to church yourselves and ask others to come. My business is to preach. If one of you is sick, if one of you is in trouble, if one of you is in distress, come to me. I pledge you that I will stand with you as a friend. But I will not go out on social visits or calls. I will not go to a member of the congregation and say: 'How are you today?'" here Doctor Smith lowered his voice in shrill mimicry. "And 'How are you today, brother?' I will not be that kind of a minister. My business is to preach the gospel of Jesus Christ and this will I do."

As mentioned in a recent issue of this paper, Mr. Smith has begun union activities in Little Rock.

During 1913 111 persons were added to the church membership, at Central, Youngstown, O., where W. R. Ryan ministers; making the total membership nearly 1,100. Amount raised for all purposes, including cash received for building fund, was \$16,340.72. Of this amount more than \$2,000 was for missions. This congregation supports W. H. Erskine in Osaka, Japan. All bills are paid and a balance in treasury of \$137.69. During the last quarter of the year the Sunday-school had an average attendance of 700. The C. W. B. M. raised \$550. Mr. Ryan is in the fourth year of his pastorate.

The January program of the National Men's Movement discusses the financial policy of the local church, and should be the subject of sane attention of the men of thousands of our churches. These programs are published each month in the weekly papers, The Front Rank and The Conquest, and copies of the calendar of programs for the year may be had upon application to the Brotherhood Office, Kansas City, Mo.

Frederick F. Grim, for a number of years secretary of The New Mexico-West Texas Christian Missionary Society, has accepted the position of assistant principal of Beckley Institute and pastor of the church at Beckley, W. Va. The Institute is one of the mountain schools of the C. W. B. M. Raymond A. Smith, formerly of Indianapolis, is the principal of this school.

Talcott Williams, known around the world by reason of his school of journalism in New York, says the way to obtain more space for religious affairs in the newspapers is to make the cities cleaner so that much that is bad will not happen and there will be more space for the good things to be published. He was speaking to the laymen when he said this.

The congregation of First Church, Youngstown, Ohio, made its pastor, Levi G. Batman, a Christmas present in the form of an increase in salary of \$500 per year. It also voted to continue the pastor's secretary, Miss Edith Thorne, and to place her salary on the regular budget. Mr. Batman has been with the First Church for four years and a half.

Dr. E. S. Ames, of the Hyde Park, Chicago, church, recently preached on "The Church As a Home," and at the close of the service thirty-five came forward to receive a welcome and be introduced to the congregation. It was a beautiful service in every way. Additions continue to come every Sunday.

The annual report of Third Church, Danville, Illinois, wherein labors James A. Barnett, will show the greatest year in history of that congregation. Practically all bills are paid together with \$1,500 of previous indebtedness and \$700 paid into the missionary treasury of the church. This is a most happy showing.

A country parson who is making good is the original Nelson H. Trimble. Mr. Nelson is editor and chief pilot of a modest bimonthly newsletter to the members of his several country flocks. A recent number gives almost the entire space to the "Farmer's week" at the great state university, at Columbia.

The Local Brotherhood cards for 1914, issued by the National Brotherhood Movement, Kansas City, are now ready and may be secured upon application to E. E. Elliott, the National secretary, R. A. Long Bldg. These cards are models of the printer's art and the men of our churches should carry them increasingly.

Dr. W. E. Garrison, president of the Claremont School for Boys, in California, has been secured as superintendent of religious education in the Claremont church. With a Sunday-school averaging close to 600 per week in attendance and a church booming in every way, he ought to find enough to do.

A letter from a Disciple layman who is a member of a Congregational church in Wisconsin says that there is some feeling among certain Congregationalists regarding the way in which all the best Congregational

pulpits in the state are being filled by Disciples as fast as they become vacant.

Frank L. Bowen, city evangelist of Kansas City, is holding a week's meeting at the Jackson Avenue Church, beginning January 11. This is the old home church of Mr. Bowen. He preached for this church in its mission stages for thirteen years, leaving to take up the work of city evangelist.

Fillmore Brothers, publishers, of Cincinnati, have recently issued a neat song book for men, entitled "Quartettes and Choruses." The book is most tastily gotten up and contains 221 numbers, many of the old, and some of the newer hymns with masculine arrangement.

E. L. Powell, of First Church, Louisville, will serve as university preacher for the University of Chicago the week of February 8-15. He will also deliver an address before the Chicago Y. M. C. A. on the afternoon of Feb. 8, and at the Sunday Evening Club, Feb. 15.

A feature of the Students' Convention at Kansas City was a conference of editors of religious newspapers regarding the missionary propaganda. The Disciples were ably represented by J. H. Garrison, editor emeritus of the Christian Evangelist.

W. J. Minges and Company are starting a meeting at Harrisburg, Pa., this week, after a few days spent with home folks during the holidays. Mr. Minges was an interested spectator at the Student Volunteer Conference at Kansas City.

John H. Booth, secretary of the Board of Church Extension, is moving to Kansas City from Des Moines where his family has been for a year while he has been actively in the field for the work of church extension. Youngstown, O., Central Reports.

The history of our work in Illinois, which N. S. Haynes has been preparing, is soon to appear. Mr. Haynes has spared no pains and effort to make this one of the most complete documents in our permanent archives.

Rumor has it that First Church, Springfield, Illinois, whose pastor for so long has gone to California to work and live, is making overtures to Finis Idleman, of Des Moines, Central.

O. F. Jordan has resigned as secretary of the Chicago City Missionary Society after a service of five years. Mr. Jordan will devote all his time to his work at the Evans-ton Church.

The new addition to the First Church, Kansas City, is progressing toward completion, but it will be springtime before the building is ready for occupancy.

Mrs. Ella S. Stewart, of the Illinois Equal Suffrage Association, addressed a meeting of women at the Englewood Church, Chicago, Jan. 9.

H. H. Harmon, the genial pastor of Lincoln, Nebraska, First Church, was in Kansas City for the Student's Convention.

A Brotherhood has been organized in the East Broadway Church, Sedalia, Mo., where G. M. Walker ministers.

EVANGELISTIC MEETINGS.

Danville, Ill., B. H. Linville, preaching Closed.

Twin Grove, Ill., Leroy F. Sargent, evangelist. Closed.

Covington, Ohio, William Flammer, pastor, preaching. Beginning.

Noblesville, Ind., W. F. Lintt, leader of song, L. C. Howe, evangelist.

Hartford, Kans., J. A. Glaze, pastor, Charles Earley, evangelist. Closed with 35 accessions.

Palestine, Ill., F. B. Thomas, evangelist. Closed with 75 additions.

Rose Hill, Iowa, W. J. Lockhart, preaching. Closed with 46 accessions.

Taylorville, Ill., George W. Brown, pastor, F. B. Thomas, evangelist. Beginning.

Mooreland, Ind., G. B. Cain, preaching, B. W. Stoddard, singer.

Altoona, Pa., S. M. Martin beginning meeting.

Columbus, Ohio, J. J. Tisdall, pastor, Roger H. Fife, evangelist. Beginning.

CALLS.

J. E. Holly, Hastings, Nebr. Installed. Morgan E. Genge, Buffalo, Mo., to Ottumwa, Iowa.

W. G. Eldred, Carlisle, Ky., to Shelbyville, Ind. Accepts.

J. W. Pearson, Independence, Ill.

Joseph Keevil, New York City, to Jackson, Tenn.

RESIGNATIONS.

L. M. Starr, Marion, Iowa.

F. B. Powell, Bessemer, Ala.

G. H. Rowe, Shoals, Ind.

Geo. McGee, Lewistown, Ill.

DEDICATIONS, REPAIRS.

Indianapolis, Ind., Third Church, T. W. Grafton, pastor, to be dedicated Jan. 25.

Converse, Ind., C. W. Parks, pastor. C. R. Seoville dedicated new \$14,000 structure Jan. 4. Church free from debt.

NEWS FROM THE FOREIGN SOCIETY.

The receipts of the Foreign Society for the month of December amounted to \$8,360, a gain of \$3,581. The gain in the regular receipts was \$1,881, in annuities, \$1,450 and in bequests, \$250. The receipts for the first three months of the year amounted to \$38,027, a gain of \$18,276.

A devoted sister sending \$50 to support her own native evangelist in Africa, says: "I have earned this money myself by canvassing guaranteed stockings, baking bread, keeping roomers and institute boarders, and in various other ways. I hope each dollar will mean a saved soul in Africa."

W. Remfry Hunt writes: "The six hundred disciples in the Chuchow district churches are having vividly brought to their remembrance the conditions that existed in the early days of Christianity in the Roman Empire. The gospel here is doing a full orbed work. It touches the Christians in their relations and duties as members of civil society, and as to their whole conduct toward the heathen around. The street cleaning, the morals of the market, the beneficent officers of the Red Cross, the giving of the city children a park for playground, the instituting of a "Good Citizens League" and the fostering of road building, these and other practical and common sense ideas and plans of our Central Christian Church in Chuchow are some of the achievements of the Christ in the once hostile, heathen and filthy town we entered and claimed by faith for our Lord some twenty-five years since."

Mr. Han and Mr. Hsia, of Luchowfu, recently held a five days' meeting at San Ho. Every Christian woman in the city of Luchowfu, China, is in the Bible class.

A Christian Endeavor Society has been started in the Girls' School at Luchowfu, China. Twenty attended the first meeting and thirteen of them took part.

The graduating exercises of the Christian Hospital at Luchowfu, China, have recently taken place. Those graduated have spent six years in the hospital.

O. J. Grainger, Mungeli, India, reports twelve additional baptisms and says he expects eight or ten more during the month.

The missionaries at Manila, P. I., write as follows: "Last week the Philippine Assembly introduced a bill to grant us \$7,000 for our use. We are praying that this may be passed and become a law, and that we may use it to the glory of Him who worketh all things well."

The missionaries at Manila, P. I., have bought a splendid property for a Christian Hospital, at a cost of \$7,000. It is located on Taft Ave. It is an ideal location. The missionaries have been offered \$2,000 more than the cost price for the property.

S. J. COREY, Sec'y.

SOME RESOLUTIONS

Adopted by the Official Board of First Christian Church, Portland, Ore.

Whereas, our beloved pastor, W. F. Reagor, because of continued ill health, has felt constrained to temporarily retire from active service in the ministry of the gospel and to that end has tendered his resignation as pastor of this church effective at the pleasure of the official board;

Whereas, Mr. Reager came to us nearly five years ago, a man of splendid physique, a man of ripe scholarship, a pulpit orator of extraordinary ability, a man thoroughly equipped for his chosen life work, that of preaching the Gospel of Jesus Christ, and above all, a man filled with the love of our master for his fellow men;

Whereas, during his entire pastorate here, he has labored faithfully and unceasingly in the upbuilding of the cause of Christ in both this church and city and has broken in health while giving to that service the best years of his life;

Now therefore, Be It Resolved that the elders and deacons of the First Christian Church of Portland, Ore., in regular session as the official board of said church, unqualifiedly endorse the labors of Brother Reager during an unbroken period of nearly five years, as those of a capable, conscientious Christian leader who has ever striven to increase the power and influence of the Gospel of Jesus Christ and who has faithfully ministered during all that time to the people under his charge.

Be It Further Resolved, that it is with deep regret we recognize the necessity of a complete rest for him for an indefinite period in order that he be restored to his accustomed physical health, and because of that necessity, we accept his resignation as pastor of this church.

Be It Further Resolved, that the resignation take effect as of March 1, 1914, the date when he will have completed his full five years' ministry with this congregation.

Be It Further Resolved, that he be relieved from all responsibility in connection with the church work, January 1, 1914, and that he be given a leave of absence during the months of January and February, 1914, on full pay.

NOTE. The above resolution was passed by unanimous vote at the regular monthly meeting of the board of the First Church, Portland, held at the church, Monday evening, December 1, 1913.

SOME CONVENTION SUGGESTIONS

BY GRAHAM FRANK.

I have recently attended the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, in Kansas City. It is thought by many that this is the most important missionary gathering in the world. It is one of the most unique, and the most religious convention I have ever attended. I enjoyed it, was profoundly moved by it, and as I studied it, I decided to write of some features of it in the hope that those who plan our conventions and those who attend them may be profited by these suggestions.

There was no address of welcome. Mr. Mott, the chairman, opened the Convention with a short address setting forth the purpose that had brought the convention together, and we were at once launched into the deep things of the meeting. This grows out of the fact that the Convention is not regarded in any sense as a local matter. All of the management of the Convention is in the hands of the officers of the Convention itself. The city where it is held furnishes the place of meeting and co-operates in furnishing homes for the delegates, but the Convention is altogether set up and carried forward by its officers. Hence it lives its own life. It is my judgment that our Conventions should be thus planned and carried through.

There was no applause. There were frequent provocations for it, but no one applauded. Imagine Mr. Bryan speaking to five thousand college students, and you have the "ne plus ultra" in applause-provoking situations! Yet there was no applause. The influence of suppressed emotion was more powerful than any noisy expression of it could possibly have been. Much time was saved, and the quietude of a religious assembly was preserved.

The exhibits were closed during all sessions of the Convention. These missionary exhibits were the most extensive and interesting I have ever seen. But they were not kept open in competition with the Convention itself. Why should we spend a year

and much money in preparing for a convention and then have the missionary, educational and publishing-house exhibits kept open during the sessions?

The sessions were not prolonged to the exhaustion of those who attended them. Prof. Shailer Mathews, Dr. J. A. MacDonald, and Mr. Bryan all spoke on Saturday evening, cards were distributed for subscriptions to the Convention report, and for the morning watch, four hymns were sung, prayer was offered, announcements were made, and the entire session was only two hours long. The morning sessions began at 9:15 and closed at 11:45. They never closed later than that hour and frequently a few minutes ahead of time. The afternoon sessions were sectional. You could attend every session and keep fresh and have mind and heart ready. Do we not lose far more than we gain by crowding our Conventions beyond the limits of human endurance?

No one was permitted to enter or leave during any address. There were frequently as many as eight thousand present, yet it was as quiet as a prayer-meeting. There was no moving about the hall, no coming and going. Even the secretaries, the ushers and the preachers kept quiet!

There was much prayer. The most impressive hour of each day was the closing period of the morning session—the period of united intercession. With every head bowed, someone led by saying "now let us pray for China," "now for the islands," and thus on until the world was girdled with prayer. These were the holy hours. May God soon lead us to have many such hours in our great gatherings.

In introducing the speakers the emphasis was always placed on the theme and never on the speaker. The themes were vital, religious, and were regarded as far more important than those who spoke on them.

The Convention was a unit. Its power would have been much lessened, had it been a procession of conventions instead of the one, growing, united Convention that it was. If we might have just one Convention like this and have all our missionary organizations bring their reports and plans before it, and have the representatives of the churches prayerfully hear these reports and prayerfully consider these plans, who can doubt that it would be a great gain? Those who attended this Convention in Kansas City, did not just happen to be there. They were selected and sent. They came with a feeling of responsibility. So may it come to be with us. Not to set some ecclesiastical-machinery in motion, not to favor some scheme, but to come from our churches—selected and sent by them—to sit reverently, prayerfully, quietly together as brethren to hear what the servants of the churches have done through the missionary organizations and to plan for the further extension of the kingdom, may these be our aims, and may the Father quiet our hearts and restore to us that love of each other

which will make it possible for us to do these things.

As I sat through this truly wonderful Convention in Kansas City, my heart literally ached with longing for such a Convention in Atlanta. Just one such Convention would be worth more to us than all the discussions of it that our wisest and most Christian men could furnish our papers in a millennium! May we set our hearts to the purpose of having such a Convention! Liberty, Mo.

AN APPEAL TO THE CHICAGO PUBLIC.

More persons are suffering the sting of poverty this winter than ever before, according to reports of the United Charities of Chicago. During the fiscal year ending Oct. 1, 1913, the United Charities befriended one out of every thirty-two persons living in Chicago, while only one person out of every three-hundred and twelve contributed to the support of the work. An appeal to the public for enlarging funds was issued by the directors of the United Charities.

The appeal reads:

TO THE PUBLIC OF CHICAGO

Shall the United Charities continue to answer all the appeals coming from the poor, sick and unfortunate, which are increasing daily in alarming proportions? For fifty-seven years the United Charities, and the societies it has succeeded, has conducted its work for Chicago's poor in an efficient and honorable manner through the generosity of the public. The United Charities belongs to the public and it is merely its instrument for carrying out man's duty towards his neighbor.

The demand this year is unusual and beyond any experience the Society has ever had. The increase is from 28 to 400 per cent in various departments of our work. This requires an increase in relief disbursements. We have not increased the number of our employees, but we have been working them almost to the breaking point in order to meet the situation. There has been an increase in contributions within the last six weeks, for which we are thankful but at least \$148,000 additional is needed if we are to meet the situation in full.

Although the weather has not been severe, it is well known that there are more people out of employment than for years past. Illness, intemperance, discouragement and family desertions are its aftermath. The health department bulletins already show there is more sickness than for a number of years. We know that most of this is in the homes of the poor. A large portion of the unemployed are small wage earners and married men with families. Thousands of touching appeals covering pathetic human tragedies are coming to us! Shall we let them go unanswered?

If you, who are employed and comfortable, do not feel our full work should be carried on, we shall have to curtail it. We ask an immediate response from every citizen able to give assistance.

Just Off the Press!

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A great program for a great day. Christian Endeavor Day—the first Sunday in February, 1914. This program has been prepared by H. A. Denton and W. E. M. Hackleman. It is for the use of all Christian Endeavor societies of the Disciples of Christ. It covers the whole field of Missionary activity. It will interest and inspire the whole Church. It will make a great meeting.

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Claude E. Hill, National Superintendent
VALPARAISO, INDIANA.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR JANUARY 21.

The Church and Social Service. Jas. 2:14-17.

Certain enemies of the church are fond of saying that it is much more interested in the life that is to come than in the life that now is. These enemies are not all persons whose testimony is unbiassed; they are often moved by ignorance and malice. But when devoted sons of the church offer the same criticism, we may reasonably accept it as true in part. Any institution that asks the support of hard working men and women must give them in return something for the life that now is. But before we proceed to form a program of social service for the church we ought to know a great deal about the present needs of the world. It is still true, as it has always been, that man does not live by bread alone.

THE END TO BE SOUGHT.

If there has lived in recent years a man who had a right to speak on the mission of the church, that man was the late Canon Barnett. He saw before many others saw it the necessity of new kinds of church activity, and he acted according to his vision. He states his object thus: "Our object is to help our neighbor to live the perfect life. It is not enough to make him profess our belief, to come to church or to be a communicant, it is not enough even if we make him turn from drunkenness or sloth and become sober and active; it is not enough to give him assurance of Heaven hereafter. It is his whole character we want to mold; we would open his mind to see meaning in silence and noise, in nature and in art, so that he might have interest in things; we would make him conscious of his power, conscious that everything is possible to noble effort, so that he might yoke himself to noble purpose; we would help him to hear the voice of God telling of the advance of right, the strength of good, the glory of the future, so that he might have joy and rest."

RESULTS.

Canon Barnett has a word to those of us who will not work unless results come promptly. He realized that the spiritual life is of slow growth and that the good we do is not always seen by us. "In aiming at such an end, there must be much done from which no results can be visible. I would urge you not to look for results. Doing so, efforts will be diverted from the best to the expedient, and means will be used which are of the world and not of God. It is in answer to this demand for results that excitement and sensation have now so large a part in religious and philanthropic work. The means which bring large numbers and rapid conversions can hardly be means of forming men's character: we want to mold; we would open his life. It is not by appeals to hope or fear, it is not by excitement that men will quietly grow in knowledge, or gain the power of separating the true from the false, the ugly from the beautiful.

THE CHURCH AS THE GOOD SAMARITAN.

It has been the work of the church to teach the world to educate the young and to relieve the distressed. The church established schools. When the state was ready, it took upon itself the responsibility of providing schools for the children of all the people. The state is now accepting its responsibility for the dependent classes. It is the business of the church to go to the neglected man and care for him as best it can until the world learns its duty. When it ceases to run counter to race prejudice and class pride, that it may show love to the unfortunate, it ceases to have the spirit of its Master. At the present day it is the obligation of the church to preach and practice the social gospel.

Matt. 25:34-36; Luke 10:20-37; Micah 3:5-8; Is. 9:7; 11:3-5; Ps. 72:12-14; Is. 61:1-3; Matt. 11:2-6.

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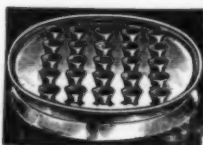
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(1) And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. (2) And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

(5) And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; (6) for a friend of mine is come to me from a journey, and I have nothing to set before him; (7) and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee? (8) I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (11) And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? (12) Or if he shall ask an egg, will he give him a scorpion? (13) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Verse by Verse.

v. 1. *As John also taught:* Perhaps John taught his disciples definite forms of prayer, as did the rabbis.

v. 2. The prayer form here given is different from that in Mt. 6. How different? *Hallowed:* To be revered.

v. 3. *Our daily bread:* In the Greek, "our bread for the coming day."

v. 4. *Bring us not into temptation:* Authorized version says "lead." Is there a distinction?

v. 5. *At midnight:* Night travel is not unusual in the East.

v. 7. *Trouble me not:* This vexation is natural with man, but would be unnatural with God.

v. 8. *Importunity:* Greek, "shamelessness."

v. 9. *Ask, and it shall be given, etc.:* These words reveal the attitude of the Father, different from that of a man who gives because he can't help it.

v. 11. *Shall his son ask a loaf, and he give him a stone:* These were similar in appearance. So also the fish and serpent.

v. 12. *Give the Holy Spirit:* Which is the perfect gift.

At the Heart of the Lesson.

By A. Z. CONRAD.

Resource measures the possibility of progress. The glory of Christianity is its relation to an inexhaustible treasury. Whatever is necessary is available. No one fails in spiritual undertakings because of a lack of capital. All the wealth of the Infinite is offered and the true Christian has the key. Prayer leads to the realms of mystery and might. Prayer definitely connects two worlds. A universal need leads to universal petition. There is no place, no race, no class where prayer is not. Religious intuition, an immediate knowledge of God leads to petition. A consciousness of the Infinite has led people everywhere to desire communication and co-operation. Both aspiration and action call for the supernatural. Natural ability is not commensurate with our duties and opportunities. Purpose demands partnership. Alone and unaided we are baffled and beaten. Our very longings mock us until we find God. Our ideals crush us because they are so far beyond us in demand. Then we breathe a cry for enablement. We feel a desire to know what no man can teach us. We must break with our limitations in some way or beat our lives out against them. We

live beyond, that which is physically visible and tangible.

LIFE'S LARGEST LESSON.

The supreme lesson of life is the prayer-lesson. Whoever has learned to pray has the key both to knowledge and power. To have learned the secret of effective petition is to have made available the wisdom and the power of God. Prayer softens and beautifies the wildest and most violent nature. It cuts the diamond so that the imprisoned sunlight pours forth. It is cultural and soul refining. It develops courage and in turn requires caution. It intensifies zeal, awakens holy purpose. It produces an atmosphere favorable to the growth of grace in the heart's garden. We are brought into saving and sanctifying relations with God by petition. We become acquainted with the very attributes of deity which draw the heart to him when we really pray. His sympathy, his compassion, his love, his power may only be understood by the soul that supplicates.

REALITY LARGER THAN RITUAL.

The answer of Jesus to the request, "Lord, teach us to pray," was an abbreviated form of "The Lord's Prayer." He had before presented it as a model. Without doubt many of the important teachings of Jesus Christ were repeatedly given at various periods of his ministry. Jesus did not present a form or model of prayer intended to be slavishly followed. It is more like the outline sketch of the artist to be filled in in detail. It is simply a *working model*. It is doubtful whether our Lord regarded it in any sense as ritualistic. Indeed the illustrative incidents he related indicate that what he designed was to reveal the true attitude of mind and heart when addressing God. The elements of spontaneity and inspiration are of the greatest importance and a slavish adherence to any ritualistic form kills both. Utterance from the tongue outward, however perfectly phrased, is not real prayer. Ten thousand times ten thousand are the varying conditions and varying needs of the human heart. Prayer must meet them all. Capacity for God is largely determined by the expression of heart-hunger and soul need in prayer. The larger life is possible only to one who is in communication with God. *Superman* is realized only through those inter-relations between man and God developed through petition. No formula can be as large as the reality.

BEAUTY AND POWER.

The first word of the prayer lesson is "Father." Method of address and attitude are much. No other name of God is so comprehensive and inclusive and at the same time so affectional. Immediately we are placed in the relations of kindly fellowship. The thought of personal interest and devotion and willingness to bless, all these are involved in the name, "Father." It was not a new term. Old Testament revelation abounds in the thought of the fatherhood of God. There is a certainty of a fatherly interest in his own children which increases the fervency of petition and the joy of communion. If there be fatherhood then there must be brotherhood. The children of a common father are brothers. The true basis of the brotherhood is found in the prayer taught by Jesus. "Hallowed be thy name." To hallow is to reverence as holy. The request is for such a reverential revelation as shall make impossible an unworthy use of any name that designates God. No thoughtless or superficial employment of the holy name is to be indulged in. It not only opposes the habit of profanity but pleads for such a conscious identification of the name of God with his holy personality that misuse of the holy name will be impossible.

THE RULE OF RIGHTEOUSNESS.

"Thy kingdom come." This prayer sees in

underlords will cease to tyrannize. Selfish sovereignty will give place to benevolent imperialism. Such a desire carries with it the will to realize the kingdom. Nothing short of soul enlistment to the service of the Eternal King can give reality to the prayer, or point to the program. Definitely connected with this petition is the further one, "Thy will be done." This is the all comprehensive appeal. It means a surrendered life. It calls for a willing co-operation with God. It carries with it personal obedience to every heavenly vision. The first place to realize the kingdom is in the individual heart.

BOUNDLESS BEAUTY.

"Give us this day our daily bread." We have here a two fold request. It seeks a common supply for a common need. Bread stands for the simple necessities of life. Jesus authorized no appeal for luxury. There is an interesting feature in this petition. The word, "Epiousios," which is translated, "daily," is found nowhere else in all Greek literature, but only in connection with the Lord's prayer. The Patristic Expositors and some modern scholars like Dean Plumptre interpret it to mean, "That which is spiritual," "the super substantial." In any case it suggests that the source of all bounty is God. It pleads for reinforcement.

PARDON AND POWER.

"Forgive us our sins." Nowhere did Jesus deal lightly with sin. In this universal petition he recognized a universal need. Sin is not dealt with as mere misfortune. It is not called "error." It is something to be *abhorred* and to be eliminated. It is a wickedness to be repented of. It is a violation of or failure to conform to God's holy law. It must be forgiven or prove fatal. Forgiveness is not that cheap easy thing which many people think it is. It is a tremendously costly process. God made the provision by atonement whereby he might exercise forgiveness and yet not destroy goodness. God's attitude is one of continuous forgiveness, but to make it *effective* it must have response in the human heart. The attitude of the physician toward the patient is health, but unless there is a response to treatment health is not secured. Vaccination does not avail anything unless it "takes." Neither does forgiveness. Hence we find this complementary thought in this petition, "Forgive us our sins, for we ourselves also forgive everyone that is indebted to us." The prayer is futile unless the attitude of the petitioner is one kindred to the very thing which he desires, namely, forgiveness. This is true of all prayer. It involves a state of mind and heart correspondent with the thing desired, or prayed for. "And bring us not into temptation." It is a prayer for such guidance as shall lead us to avoid solicitations to evil which we would not naturally be able to resist.

PERSISTENT IN PETITION.

There is great danger of misinterpretation of the illustrative lesson Jesus used. He pictures to us the unfriendly friend who is appealed to at midnight for assistance. "Friend, lend me three loaves." The man appealed to makes his friendship merely a matter of convenience. It is not convenient for him at this hour for him to arise and respond to the request. He asked to be let alone. Through persistence and importunity the petitioner prevails and his request is answered. The importance of persistence and importunity in prayer is what is taught. It is not designed to represent God as indifferent to our requests or as negligent of our needs. This side of the matter is not touched at all. Jesus is presenting the necessity of *praying through*. The reasonableness of this is manifest. It is by persistent appeal that we come into that attitude of mind and heart which makes it possible for God to grant our request. Unyieldingly and unremittently we are to appeal for the things we need, or ought to have, until God reveals to us the fact that some other course is wiser. "Ask and it shall be given to you, seek and ye shall find, knock and it shall be open unto you." To deny the efficiency of prayer as a *procuring cause* is to flatly contradict the most direct and definite utter-

BY ARTHUR GORDON.

RELIGION IN SOCIAL ACTION. By Graham Taylor. There are some of its citizens of whom Chicago is very proud, and in this list Graham Taylor has a conspicuous place. He was one of the pioneers in the study of sociological questions, and among the first to organize a course of study in this field, adapted to the needs of theological students. With that department at the Chicago Theological Seminary he has been identified through all the years of his professional life. Yet he was early convinced that there was need of a laboratory for the closer study of the problem of human betterment. This idea, joined with the desire to contribute directly to the creation of a new civic life in some neglected but promising part of the city, led to the establishment of Chicago Commons, a social settlement which has exerted a profound influence on the neighborhood, and shares with Hull House, the University of Chicago Settlement and other similar institutions the burden and the glory of much of Chicago's civic betterment.

No man has given more freely of his time and strength for the public good. He was an efficient member of the Vice Commission, which presented the most exhaustive and convincing study ever made of the social evil in a great city, and was one of the most earnest advocates of the policy which finally won completely unanimous approval in the Commission—that of persistent repression of commercialized vice with the object of securing its complete destruction.

His service on the commissions which brought about wholesome legislation in behalf of the protection of workers from dangerous machinery and unsanitary conditions was notable and in many other ways Prof. Taylor's influence has been used for good.

No one knows better than he the strength of the forces working in the interest of social demoralization and civic ruin. Yet the dominant note of this book is one of unyielding, though not unreasoning, optimism. And the secret of that optimism is first the healthy, hopeful feeling that much of the lost motion, friction and suffering of the present industrial order is unnecessary and remediable. As Miss Jane Addams remarks in her admirable "Introduction" to the volume, "Many a person whose attention is fixed and whose emotions are absorbed by the vast and stupid atrocities of contemporary life—its aimless waste, its meaningless labor, its needless suffering—finds his only relief from the abiding horror over the existence of such things in the certain conviction that they are not inevitable."

Dr. Taylor has that faith but there is a much deeper note of confidence in the book, and that is the religious conviction everywhere revealed, that God is working out, through human instruments, a new social order wherein dwells righteousness, and that the church, silent as it is, and imperfect, is the best of the means for the realization of that ideal. He rightly puts the religious, basic facts of life in the foreground, and then proceeds to consider the present situation in the light of those facts.

The chapter headings will show this development of the theme: "Life and Religion," "Personality," "Effective Service," "Changing Conditions," "Human Relationships," "The Family," "Neighborhood," "Industry and Religion," "Organized Industry," "City and Church," and "Church and Community."

His authorities, too, are significant. He knows the statistics and the literature of the subject, but his quotations are mostly from the big human masters of thought who have supplied the literature of power—John Bunyan, John Ruskin, Robert Louis Stevenson, Phillips Brooks, De Tocqueville, Horace Mann, Horace Bushnell, Augustine, Paul and the Christ.

I like this book. It helps one to understand why Graham Taylor is so loved and trusted and believed in by a multitude of

people up and down the land. It is because of his faith in God and in men, and his love for both, his tireless enthusiasm for the causes he has elected to serve, and his confidence that the City of God is being built today, and that everyone may share in the big adventure.

Not the least of the values of the book is the well-selected bibliography, classified according to the contents of the chapters. (Dodd, Mead & Co., \$1.25, net.)

MISERY AND ITS CAUSES. By Edward T. Devine. The author of this book is one of that growing class that combines academic position and competence with practical effort for social betterment. He is Professor of Social Economy in Columbia University, General Secretary of the Charity Organization Society of New York, and editor of "The Survey." Like Professor Graham Taylor, he is both a student and a worker. The book was first published in 1909, but so useful has it been that it is now republished in more accessible form. In six pregnant chapters Prof. Devine discusses some of the burning phases of social unrest and discontent. He emphatically dissents from the easy and frequent dictum that poverty is usually the result of vice. He says, "The question which I raise is whether the wretched poor, the poor who suffer in their poverty, are poor because they are shiftless, because they are undisciplined, because they drink, because they steal, because they have superfluous children, because of personal depravity, personal inclination and natural preference, or whether they are shiftless and undisciplined and drink and steal, and are unable to care for their too numerous children because our social institutions and economic arrangements are at fault." Very illuminating, in this first chapter on "Poverty and Maladjustment" is the discussion of suicides, convicted criminals, the courtisans, and the dependents. Not less valuable are the following chapters on "Out of Health," "Out of Work," "Out of Friends." Very dramatic and informing are some of the situations described. In the final chapters on "The Adverse Conditions," and "The Justice and Prosperity of the Future," the author gives ample statement of his gospel of social sympathy and effective uplift. (Macmillan, 50 cents, net.)



THE THREE BEARS OF PORCUPINE RIDGE. By Jean M. Thompson. A nature book of just the sort to please and instruct children. It is not a story, but a series of studies of the dwellers in forest, marsh and lake, written in untechnical and attractive style, with attention both to fact and form. Such chapters as "The Three Bears," "Tracked by a Catamount," "The Last Wolf of the Pack," and "The Keeper of Tamarack Ridge" are just what a boy would delight to read. (Wilde, \$1.00, net.)

LITERARY NOTES.

"I think," says Jacob Riis of Theodore Roosevelt's recently published Autobiography, "that few of the great things Colonel Roosevelt has done for our people are as excellent as the giving us this story of his

No man can read the volume without feeling that it is up to him to go out to make that day come and come quickly."

The demand for Rabindranath Tagore's books is still on the increase. Hardly had the latest supply of Gitanjali been received before it was all sold and the "stock out" sign displayed once more. Sadhana, The Gardener and The Crescent Moon have all had to be reprinted this last week.

The twelfth and thirteenth parts of Assyrian and Babylonian Letters, edited by Professor Robert Francis Harper, of the Department of the Semitic Languages and Literatures in the University of Chicago, have just been issued by the University of Chicago Press, and represent Professor Harper's recent work in the Department of Egyptian and Assyrian Antiquities of the British Museum.

"Othello" has been Japaned and is a great work, according to A. H. Exner in his recent book "Japan as I Saw It." (Stokes.) The scene of the play is moved from Venice to Formosa to gain local color. The Moor is Governor of Fai-Wan on Formosa, by name Muro; the Doge is Prime Minister of Japan, by name Marquis Uyemish; Desdemona is called Fomone; Iago, Lieut. Sya Goyo; Cassio, Major Katsu Toshio; Brabantio, Count Fura; and Bianca the Geisha Biaki.

Dr. Milo Milton Quaife, the author of Chicago and the Old Northwest, 1673-1835, which has just been issued by the University of Chicago Press, received his Doctor's degree from the University in 1908, after two years of study in his special field of history. His new volume on the beginnings of Chicago has already attracted wide attention and discussion, and is generally received as the first authoritative history of early Chicago and the development of frontier life in the Old Northwest. Important new documents, as the basis of the history, has been brought to light, and much of the author's narrative has almost a dramatic interest.

Professor Abel Lefranc, Professor in the College de France and Director in the Ecole pratique des hautes etudes (Sorbonne), who has recently been appointed by the French government as Exchange Professor in the University of Chicago, will give two courses at the University during the Winter Quarter. The first course, "Explication de Rabelais," will be for graduate students only, but the second, "Moliere et les grandes questions de son temps," will be open to the public. Professor Lefranc will lecture twice a week during the quarter.

Four lectures on the "Aspects of Islamism" will be delivered at the University near the end of the Winter Quarter by the professor of Arabic at the University of Leiden, Dr. Christian Snoucke Hurgronje. During a year's leave of absence from his work as lecturer on Mohammedan Law at the University of Leiden Dr. Hurgronje spent most of his time in the city of Mecca itself—the only European to spend an extended period of time in the Holy City of Islam. The result of his studies he published in a standard work on the subject "Mekka." At present Dr. Hurgronje is not only professor of the Arabic Language and of Islam at the University of Leiden, but also adviser to the Ministry on Colonial Affairs. His lectures at the University of Chicago will be on the following subjects: "Mohammed; Past and Present Views of His Life and Work," "Features Common to Mohammedanism and Modern Thought," "Features in Mohammedanism Opposed to Modern Thought," and "Possibilities of an Understanding."

Peter Clark Macfarlane has written one of the best articles he has to his record on the personality and work of Winston Churchill. The article appears in last week's Collier's.

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Rev. G. L. Lobdell, Stockton, Cal.—"I am very favorably impressed with The Conquest. It is Christlike in spirit and scholarly in tone, yet sufficiently simple to meet all needs. The department of Modern Science and the World's Work, is alone worth the subscription price."

Garry L. Cook, Indiana State Sunday School Superintendent—"I want to say that The Conquest looks good to me. I certainly like the general appearance of the paper. It is neat and dignified and attractive. I also like very much the different departments that you are going to use in the paper. I see no reason why you will not find a place for this paper. I am sure that we have schools that will find The Conquest just what they have been looking for. Congratulations!"

Clarence L. De Pew, Illinois State Secretary—
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Rev. R. H. Heicke, Kansas City, Kan.—"I have just examined The Conquest and I consider it the superior of any Sunday school paper for seniors and adults among us."

Rev. E. F. Daugherty, Vincennes, Ind.—"Spicy, with variety, and well balanced in treatment of devotional and study topics in church life. I believe this paper will fill a real want in the brotherhood."

Rev. C. A. Kleeberger, Columbus, O.—"Fine! If you keep it up it will deserve a place in any school."

H. D. Williams, Newton Falls, O.—"It is the best I have seen."

Rev. L. N. Pennock, Plainview, Tex.—"It is a most valuable paper and will be a potent factor for Christ and the Church."

O. H. Loomis, Pratt, Kan.—"It looks good to me. Short, spicy articles; terse facts and big ones too."

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Rev. A. I. Zellar, Petersburg, Ill.—"I have just read a copy of The Conquest. It is fine. The material is good, and I am especially thankful for a Sunday school paper devoid of medical advertisements. Congratulations!"

Miss Virginia Finley, Supt., Crittenden, Ky.—"I take much pleasure in giving this present to our school, for I feel sure that the paper is going to be very valuable to us."

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